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S. A. ASGAR BILGRAMI.

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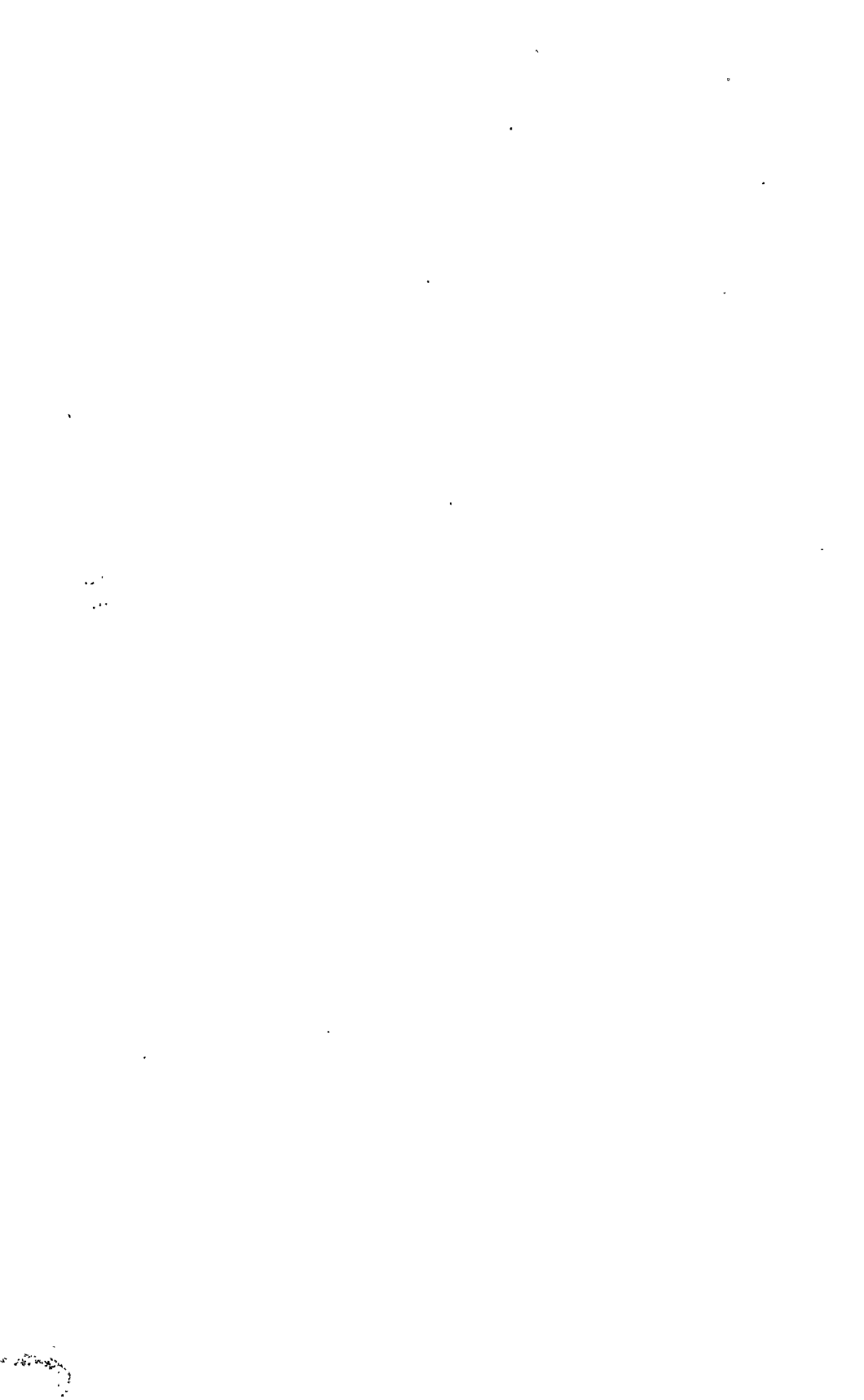


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## THE CHRONOLOGY OF THE QUTB SHAHI DYNASTY

924 A.H.  
1518 A.D.1098 A.H.  
1687 A.D.

(E.I.M.)

No.	King	Birth	Accession	Death
1	Sultan Quli, Qutbul Mulk Qutb Shah I. ..	849 A.H. 1445 A.D.	924 A.H. 1518 A.D.	950 A.H. 1543 A.D.
2	Jamshed Quli, Qutb Shah II., son of (1) ..	..	950 A.H. 1543 A.D.	957 A.H. 1550 A.D.
3	Subhan Quli, Qutb Shah III., son of (2) ..	950 A.H. 1543 A.D.	957 A.H. 1550 A.D.	..
4	Ibrahim Quli, Qutb Shah IV., son of (1) ..	936 A.H. 1530 A.D.	957 A.H. 1550 A.D.	988 A.H. 1580 A.D.
5	Muhammad Quli Qutb Shah V., son of (1) ..	973 A.H. 1566 A.D.	988 A.H. 1580 A.D.	1020 A.H. 1612 A.D.
6	Muhammad Qutb Shah VI son of Mirza Muham- mad Amin son of (4)	1001 A.H. 1593 A.D.	1020 A.H. 1612 A.D.	1035 A.H. 1626 A.D.
7	Abdullah Qutb Shah VII., son of (6) .. ..	1023 A.H. 1614 A.D.	1035 A.H. 1626 A.D.	1083 A.H. 1672 A.D.
8	Abul Hasan, Tana Shah Qutb Shah VIII. ..		1083 A.H. 1674 A.D.	1111 A.H. 1699 A.D.
			Extinction of the Dynasty 1098 A.H. 1687 A.D.	

## PART I.

### No. 1.

(a)=Old Bridge. (New).

(b)=Near Karvane-Sahuwan.

(c)=Government.

(d)=In.

(e)=986 A.D.

1578 A.D.

(f)=The following inscription, written in Nasta'liq is set in the archway.

بعد شاه اسکندر شده تعمیر پل یکسر \* ز سعی راجه چندو لعل از سابق بود بهتر  
به شادان شدند اجا لغریس بر تاریخش \* ز سیل اینک بود محفوظ چون  
اندر صد فگوه - تحویل پورن سنگه داروغه سنه ۱۲۳۶ هـ (۱۸۲۰ ع)

*Translation.*

“During the reign of Shah Iskandar by the endeavours of Raja Chandu Lal, reconstruction of the bridge was done better than before ;

Shadan received the invisible cry “Ja-cy Ghari-be” (unique place) for its chronogram ; it will henceforward remain safe from floods, as the pearl in the oyster. 1236 1820 A.D.)

In the charge of Puran Singh Darogha.”

(g)=Good.

(h)=Should be protected.

(j)=Fourteen years previous to the foundation of the new city of Hyderabad, this bridge was constructed during the reign of Sultan Ibrahim Qutb Shah IV, chiefly with a view to afford easy egress and to avoid the risk of life which attended the nocturnal visits of Prince Muhammad Quli to Bhagmathi, a courtesan, who resided in the village of Chichlam, near Shah Ali Banda.

On one occasion when the Prince set out from the fort of Golconda to pay a visit to this sweetheart, the overflow of the Musi river did not deter him from crossing the river on horseback, and when his father, Ibrahim Qutb Shah, was informed of this venture of the Prince's, he forthwith ordered the construction of this bridge which was completed at a cost of Rs. 1,00,000.

"Sira-tu-hul Mustaqim," 986 A.H. gives the year when the erection of this bridge was commenced and the chronogram of its completion is

ز ت تحت ا و گ ز د عاء و عابرا و گ ز ریم - ازین سبب شد تا ریخ ا و گ ز ریم عا  
سنة ۹۸۶ هـ ۱۵۷۸ م

"The water flows under the bridge and we pass above it; for this reason its chronogram is Guzargahema (our passage) 986 A.H. 1578 A.D. The word 'ma' bears a double interpretation, as it also signifies water and consequently the chronogram may also mean (passage of water), although the word 'ma' has no hamza at the end.

After the famous flood of 1236 A.H. (1820 A.D.) during the reign of Nawab Sikandar Jah, Maghsirat Manzil, Asaf Jah IV, this bridge was reconstructed and in commemoration of this incident inscription (f) was set by Maharaja Chandu Lal Bahadur Shadan, the then Prime Minister. After the last flood of 1326 A. H. (1908) the superstructure of this bridge was again repaired on an extensive scale during the reign of Nawab Sir Mir Mahboob Ali Khan Bahadur Asaf Jah VI, Ghufran-Makan, and the masonry walls were replaced by railings of pierced Ashlar.

The bridge has a row of 22 arches and its dimensions are (L 600 × W 36 × D 42) Ft. Though one of the

(1) According to "Tuzuke-Qutbshahi" (MSS), it was constructed in the course of 8 months only, at a cost of one lac; as it was ordered by the King to be completed before the next winter and the year of its erection was 986 A.H. vide Gulzare Asafiyah P. 15. This word means 'Its path is straight.'



## (2) On the Arch of Khush-hal Khan.

کمان و مسجد و عاشورخانه نشان : طرازمسجدعالی ز راه صدق و صفا  
ز نه نصیب که خوشحال خاں بکوه شریف : بنا نهاد بقا نوین خوب و روح افزا

Translation.

“By good fortune Khush-hal-Khan judiciously and inspiringly laid the foundation of the Arch, the Mosque and the grand Ashur Khana ; the dignified Mosque was erected with sincere intention.”

(3) On the black slab of Chihil-Cheragh, (lamp stand), near the steps of the hill.

(۱) و یسبحونه و له یسجدون - لا اذقان سجد و بکیاً - و عاا لرحمن و اسجد  
لا تسجد و اوا سجد و ا

(۲) ولله یسجد من فی السموات والارض - ان الله یسجد لیم اسجد و ا  
لا یسجد سجد و ا - فاسجد و ا و اقرب سجد ا

(۳) بنا کردی سجد بکوه عالی - که بی بالمران (?) بحیدر علی سنه ۱۲۲۰ هـ (۱۸۰۹ ع)

Translation.

(1 & 2) Verses from the Quran relating to Sijdah.

(3) “On the hill of Ali the act of falling down in adoration started,.....Hydar Ali. In the year 1224 A.H.” (1809 A.D.).

(4) On carved teakwood over the door outside the mausoleum of Mah Laqa Bai.

سر و گلستان ناز گلبن با غا ۱۵۱ \* عاشق حیدر بجان جاریه پنجن  
چونکه زحق در رسید مرده جا، الاجل \* کرد قبولش بجان گشت بهشتش وطن  
ها تف غیبی ندا ا د بتا ریخ او \* راهی جنت شد ا ه ماه لقائے دکن  
سنه ۱۲۲۰ هـ ۱۸۲۲ ع

Translation.

“Cypress of the garden of grace and rose-tree of the grove of coquetry, an ardent *inamorata* of Hydar and suppliant of Panjtan. When the tidings of the advent of death arrived from God, she accepted it with her heart, and heaven become her home. The voice of the invisible speaker called for her chronogram, Alas! Mah Laqa of the Deccan departed for heaven 1240 A.H.” (1824 A.D.).

(5) Carved on teakwood over the door inside the mausoleum of Mah Laqa Bai.

کلینز شاہ مردان راج کنور \* سخاوت پیشم و اخلاق آرا  
چومحمل بست ازین دنیا فانی \* عجب بگذاشت دختر سرو بالا  
بخوبی بهتر از لیلی و شیرین \* خطا بشمه لقا و عرف چندا  
برائے انسا ط روح مادر \* بنا کرد این مکان رحمت افزا  
بسال رحلت او گفت هاتف - بیا مرزد خدا آن عاجزه را ۱۲۰۷ھ (۱۷۹۲ع)  
(Translation)

“Raj Kunwar, the suppliant of Shahe-Mardan (Ali) was magnificent and of good nature. When she passed away from this mortal world, she left a unique daughter of cypress stature, who is in quality, better than Liela and Sheerin, her title is Mah Laqa and commonly called ‘Chanda.’ For the blessedness of her mother’s soul she built this pleasant abode. For the chronogram of her demise the invisible speaker said, may that suppliant be forgiven by God 1207 A.H.” (1792-A.D.).

(6) On a well outside the mausoleum of Mah Laqa Bai.

سبیل نذر مولا علی ۱۲۹۴ھ (۱۸۳۳ع)

(Translation)

“Water dedicated to Moula Ali 1294 A.H.” (1833 A.D.).

(7) On a loose stone slab near the grave of Chanda Bibi, which belongs to some other building.

نذر مولا چندا بی بی بنت راج کنور بائی که از حضور نواب غفران مآب آصفچاه  
ثانی میر نظام علیخان بخطاب ماه لقا بائی سرافرازد رسنه ۱۲۳۱ھ مرتب  
ساخت - (سنه ۸۱۵ع)

(Translation)

“Chanda Bibi, daughter of Raj Kunwar Bai upon whom was conferred the title of Mah Laqa Bai by His Highness Nawab Ghufuran Maab Asaf Jah II, Mir Nizam Ali Khan prepared this in 1231 A.H. (1815 A.D.) dedicating it to Maula (Ali).”

(g)=Good

(h)=The arch and the inscriptions should be protected.

(j)=According to the 'Tuzuke Qutb Shahi' during the reign of Ibrahim Qutb Shah IV, Yaqoot, a Eunuch, was staying at Lallaguda for a change. On the night of 17th Rajab he saw in a dream that a man came to him clad in green Arabic garb and asked him to accompany him to see Janabe Amir. (Hazrat Ali) who was waiting for him. Yaqoot followed him and saw Hazrat Ali seated on the summit of the hill on which his mausoleum now stands. Yaqoot saluted him and remained standing for some time without any discourse from either side. The following morning he went up the hill and saw the hand and side mark of Hazrat Ali engraved on the same stone where he was seen seated during the night. Yaqoot caused the marks to be hewn out of the stone and had a masonry arch built there and made offerings on 17th Rajab in the name of Hazrat Ali. When this incident was related to the king, he also visited the hill to pay his respects. The mosque which is situated to the south was erected by Sultan Ibrahim Qutb Shah. This Urs (ceremony) is still observed annually on 17th Rajab. Later on, Phiki Bi, daughter of Syed Muzaffar, Minister of Tana Shah, who used saltless food became mu-jawir of this shrine, and is buried in the Northern enclosure. Then Nawab Ruknuddowlah Bahadur, Prime Minister of Ghufraan Maab, Asaf Jah II, who succumbed to the wounds inflicted on him by one Faizoo Gardee in 1189 A. H., is buried in his garden close to the steps of the hill. Vikarud-Dowlah, Nazim of Hyderabad is also buried in his garden close by. Samsamud-Dowlah originally built a wooden canopy opposite the mosque of Ibrahim Qutb Shah and also a wooden hall near the shrine, but this wooden canopy and hall were afterwards replaced by masonry by Nawab Samsamud-Dowlah Bahadur and Mah Laqa Bai, respectively. Nawab Asaf Jah II, had the outer door and other out-houses built and conferred the Jagir of Charlapalli for the mujawirs and sweepers, crier-to-prayers, drum beaters and gong-strikers and for other expenses of the shrine. A Naqarkhana





















## (2) On the Western wall.

اِيْتِه اَلْكُرْسِي تَا هُو اَلْعَلِي اَلْعَظِيْم - اَبُو اَلْمُظَفَّر مُحَمَّد قَلِي قُتُبْ شَاه خَلَد اَللّهُ مَلِكُهُ  
وَسُلْطَانُهُ ١٠٠٥ هِجْرِي

*(Translation)*

“Throne verse (Quran, Ch. II verse 256) Abul Muzaffar Muhammad Quli Qutb Shah, may God keep his Kingdom and suzerainty 1005 Hijri,” (1596 A.D.)

## (3) On the Western wall, in Tughra style

اِن اَلْمَسَاجِدَ لِلّٰهِ فَلَا تَدْعُوا مَعَ اِلٰهِ اَحَدًا - سَنَ ١٠٠٣ هـ (١٥٩٢ ع)

*(Translation)*

“The places of worship are for God, hence invoke not any other with God. In the year 1003 A.H.” (1594 A.D.).

(a) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

“In the name of God, the merciful and compassionate.”

قُلْ كُلٌّ يَعْمَلُ عَلٰى شَاكِلَتِهِ

(b) “Say, (O Muhammad) every one acts according to his designs.

(c) اَبُو اَلْمُظَفَّر سُلْطَانِ عَبْدِ اللّٰهِ قُتُبْ شَاه

“Abul Muzaffar Sultan Abdullah Qutb Shah.”

(d) يَا اِلّٰهُ يَا مُحَمَّد يَا عَلِي

“O God ! O Muhammad ! O Ali.”

(e) يَا مُفْتَحِ الْاَبْوَابِ

“O opener of the gates.”

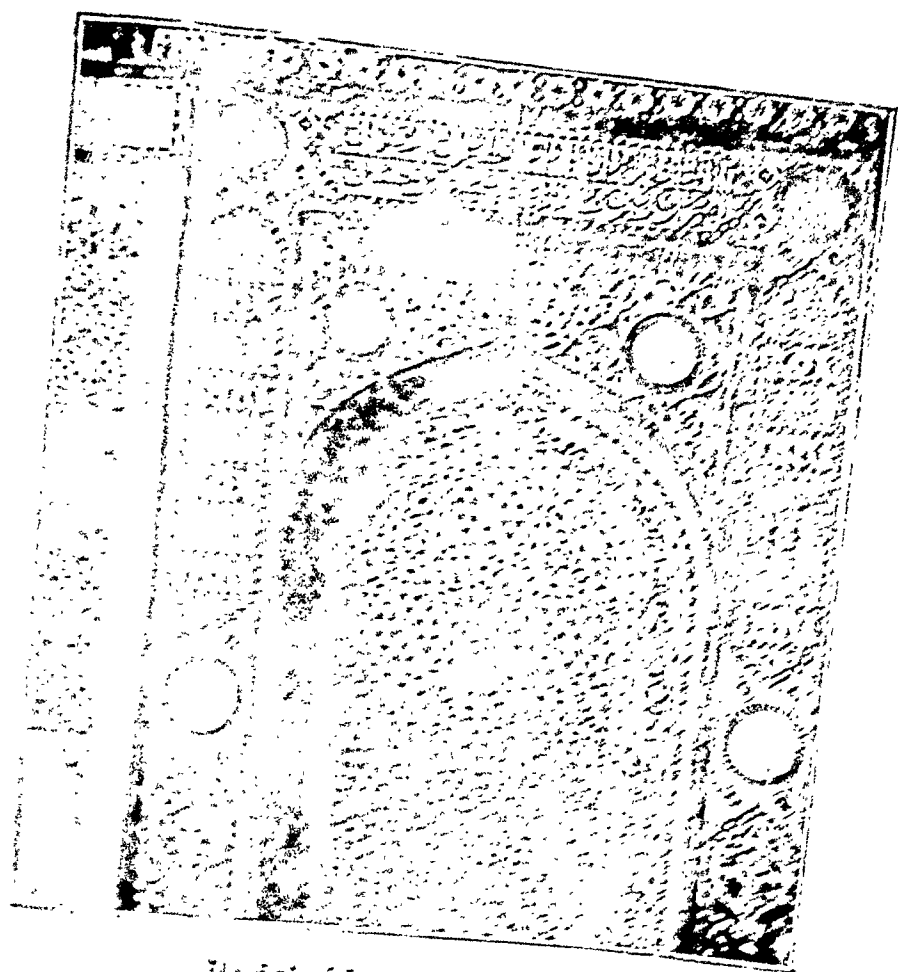
(4) On the Northern and Southern walls in Tughra style.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ اَلْمُصْطَفٰى وَعَلٰى اَلْمُرْتَضٰى وَ اَبْنَيْهِمَا فَاَطْمَهِ وَ صَلِّ عَلٰى سَبْطَيْنِ  
اَلْحَسَنِ وَ اَلْحُسَيْنِ وَ عَلٰى زَيْنِ الْعَبَادِ

“The Shiite Durad.”

(a) تَوَكَّلْتُ عَلٰى خَالِقِي

“I have relied on (God) my creator.”



Handwritten text: "Handwritten text: [illegible]"



(b) و ما توفيقى الا بالله

“Verily, there is no guidance except from God.”

(c) اللهم صل على النبي والوصي والبتول والسبطين والسجاد والباقر والصادق  
والكاظم والرضا والتقى والتقي والعسكري والمهدي عليهم السلام

“The Shiite Durud.”

(d) ان المتقين في جنات وعيون وادخلوها بسلام

“Verily, let enter men, of piety, in paradise and fountains (of immortality), with peace.”

(5) On the hall of Western wall.

چون نظام املک آصف منزلت \* کرده از بهر حسین توقیر او  
هست این قدسی مکان آن امام \* کد بفرقان آمد از تطهیر او  
مفت هاتف سال تاریخش چنین \* کرده آصف حاده ما تعمیر او

(ع ۱۱۷۸ هـ ۱۷۶۳ ع)

(Translation)

“Whereas Nizamul Mulk of the same dignity as that of Asaf (son of Barkhiya, Vazier of Solomon the Prophet) treated this abode with reverence, for the sake of (Imam) Husain.

“This holy abode is attributed to that Imam, whose purification has been mentioned in the Quran.”

“The invisible voice thus spoke for its chronogram ‘Our Asaf Jah repaired it’ 1178 A.H.” (1764 A.D.)

(6) On wooden panels of Northern and Southern hall

بهر احیای طراز این مکان تدبیر کرد \* در دل مشرف اسد خالق چو این تاثیر کرد  
عهد آصفجاه نازی آن شه ملک دکن \* لا مکان حامی امام عا کد او تعمیر کرد  
س ۲۵۰ هـ (س ۱۸۳۴ ع)

(Translation)

“Deliberated for the renovation of the decoration of this edifice, when God impressed this in the heart of Asad, the Superintendent (of buildings). During the reign of Asaf Jah II, the King of Deccan. He constructed a non-existent abode of our Imam 1250 A.H.” (1834 A.D.).

(7) Over the main entrance gate.

باب فیض امام عالمیان ۱۱۷۹ھ ( ۱۷۶۵ ع )

“The gate of favours of Imam of the upper and lower worlds 1179 A.H ” (1765 A.D.)

(g)=Fair.

(h)=Should be protected.

(j)=The inner hall is the oldest portion of this building. It was built by Sultan Muhammad Quli Qutb Shah V, at a cost of Rs. 66,000. It will be apparent from the above inscriptions that the construction of this building remained current from 1001 A.H. (1592 A.D.) to 1005 A.H. (1596 A.D.). The name of the reigning sovereign is inscribed on the western wall and also on the central niche, but the word Quli has been omitted in the latter inscription. The Persian enamel work was executed in the last year of the reign of Sultan Muhammad Quli in 1020 A.H. (1611 A.D.). Besides this the name and royal titles of Sultan Abdullah Qutb Shah VII, the grandson of Muhammad Quli, have also been inscribed in fine ornamental style which indicates that he took a considerable part in the renovation of this building. He also introduced the use of standards in this Ashur-Khana during the month of Moharram.

The addition of outer halls, which stand on a range of huge wooden colonnades was made during the reign of His Highness Nawab Mir Nizam Ali Khan Bahadur, Asaf Jah II as will be apparent from inscription No. 5. Inscription No. (7) was fixed by Nawazish Ali Khan Shaida,<sup>1</sup> a Mutawalli of this Ashur Khana, when the main gate was built by him during the reign of Asaf Jah II. In 1250 A.H. (1834 A.D.) Asad, the Superintendent of buildings, restored the decorations of the halls. In respect of age this Ashurkhana is older than Imam Baras of Hugli or Lucknow and its enamel work compares favourably with the best buildings of Lahore.

(1) Author of ‘Ijaze-Ahmadi and Rauzatul At-haar. He was also Musharraf and Mir-Samaan of Ghufraan Maab.

and Multan. Notwithstanding the lapse of 3 centuries the freshness and resplendence of enamel tiles have maintained their brilliant lustre, and the excellence and beauty of their colours as also the arrangement and fitting together of joints are highly commendable. The wooden wainscotting of the roof is the characteristic of the old Asafiya style of Architecture. His Highness Asaf Jah II, conferred a Jagir yielding an annual revenue of Rs. 12,000 for the expenses of this Ashur Khana, and His Highness Nawab Sikandar Jah Bahadur, Asaf Jah III., made an addition of Rs. 2,000 cash to the existing annuity. The accompanying photograph of the central niche indicates the enamel work and calligraphical skill of the artist. The extensive courtyard of this building is now used as a public auction house.

## No. 6.

(a)=Darush-Shifa. (New).

(b)=On the back of Darush-Shifa Police Station.

(c)=Sarf-i-Khas.

(d)=II (b).

(e)=1004 A.H. (1595 A.D.)

(f)=None.

(g)=Ruinous.

(h)=Worth protecting.

(j)=This double storied hospital which has a square courtyard was erected during the reign of Muhammad Quli, Qutb Shah V., for the sake of the sick and the diseased; this was also used as a residential college for imparting Unani Medical education. There was also a Karwan Serai and a bath attached to it; but at present these are in a neglected and ruinous condition and require much restoration.

The Northern enclosure of this building contains a large standard (Alam) of steel which is always kept standing in a small room. The Mutawalli showed the author copies of 2 Royal deeds, which bear out that during the Qutb Shahi

period one Agha Mohsin of Persia had brought with requisite authenticity a piece of fetters of the 4th Imam Zainul Abideen from Damascus (Syria), which was fixed in this standard and several miracles became manifest from this during the Qutb Shahi and Alamgiri periods, with the result that during the Qutb Shahi period one Hun per diem and 2 Huns in the reign of Aurangzeb, were allotted to it for flower and incense expenses. Both of the deeds bear no date, but on the top of the deeds are inscribed the words 'ختم بالخير والسعاد' ( Ended with peace and prosperity) which serve to indicate that they pertain to the reign of Sultan Adullah Qutb Shah VII. as after the seige of Golconda in 1066 A.H. (1655 A.D.) a peace was concluded on the distinct stipulation that the daughter of Sultan Abdullah should be given in marriage to Prince Muhammad, son of Emperor Aurangzeb and owing to Sultan Abdullah having no male issue, Prince Muhammad was acknowledged as heir-apparent to the throne of Golconda. Ever since the question of succession was thus settled Sultan Abdullah had the words (ختم بالخير والسعادة) engraved on his coins and also the Royal seals of Sultan Abdullah and Tana Shah possessed the same expressions, as the extermination of their house was contemplated by this perforced agreement.

In one of the out-houses of Darushshifa, four banners of the time of His Highness the Asaf Jah II, are kept under a guard of irregular forces.

There is also a Darush-shifa Mosque close by, where prayers are observed to the present day, built by Muhammad Quli V, and its style bears affinity to other Qutb Shahi mosques.

## No. 7.

(a)=Jamay Masjid (Assembly Mosque).

(b)=N. E. of Char Minar.

(c)=II (a).







Jamay Masjid City (Nastaliq inscription.)

(d)=1006 A.H., (1597 A.D.)

(c)=The mosque has two inscriptions, one in Nastaliq script is fixed above the entrance gate, on black basalt (7×2 ft.)

The author's reading of this inscription, a photographic rubbing of which is herewith published is as follows:—

جہاں داری بشاہان شہریاری • کہ نیکی دید، در عہدش قانونی  
دل آسایش کند جان تازه گردد \* زلعلش سرزند چون گفتگوئی

زمین را رشک جنت کرده<sup>۱</sup> خلعت \* گلستان ارم گردید و روی  
با مرعالی خود مسجدی ساخت \* کد در سقفش فلک گردید و روی  
مگر در پیش صحن او نماید \* کد در لہ ظہ جنت رہ و روی

بنازم خوش در انجایی نماید \* تقاضائی مسلمانی غلوی<sup>۲</sup>  
کسے پرسد اگر تاریخ او را \* زہ عالی بنائی خیر گوئی  
تمام گشت بسعی ملک امین الملک حررہ بابا خان

(Translation).

“The Lord of the world, the King of Kings, in whose reign the virtuous received generous treatment.

“The heart is consoled, the soul is refreshed, when his ruby (lips) make a speech.

“His courteous manners have made this earth the envy of Paradise and his (beautiful) face shows the rose garden of Iram.

“By his own exalted order he built a mosque, below the roof of which heaven revolves like a ball.

“In order that it (Paradise) may appear before its (mosque's) courtyard, the Paradise sweeps it every moment.

“I am proud of this that it is the manifestation of the exacting pre-eminence of Islam.

“Should anyone ask the date of its erection, say, “How excellent is this lofty beneficent building,” (1006 A.H.)

(1) The word (ہ) has been omitted by Mr. Yazdani in his reading (E. I. M. 1917-18, p. 44).

(2) Mr. Yazdani's reading is (علوی) (Ibid).

“Completed by the efforts of Malik Aminul Mulk.  
Written by Baba Khan.”

The next inscription is carved in Tughra or Taugia style and Thulth script, in the prayer niche. Its dimensions on both sides of the niche are (13×1 ft. 5 inches). It runs thus. (*vide* enclosed plate).

- ١- اعوذ بالله من الشيطان الرجيم--يقول السفهاء من الناس ما وليهم عن قبلتهم  
التي كانوا عليها قل الله المشرق والمغرب يهدي من يشاء الى صراط المستقيم و  
كذلك جعلناكم امة وسطا لتكونوا شهداء على الناس -
- ٢- ويكون الرسول عليكم شهيدا وما جعلنا الا للبلية التي كانت عليه الا الانعام من يتبع  
الرسول ممن ينقلب على عقبيه وان كانت لكبيرة الا على الذين هدى الله-
- ٣- وما كان الله ليضيع ايمانكم ان الله بالناس لروف الرحيم-سبحان ربك رب  
العزة عما يصفون وسالم علي الامر سليلي والحمد لله رب العالمين - كتبه العبد  
جمال الدين حسين ابن<sup>١</sup> جلال الدين محمد الفخار الاشير ازي في  
سنة ١٠٠٦ هـ (١٥٩٤ ع)

(Translation)

“Quran Chapter II, Verses 137, 138, written by the servant (of God) Jamaluddin Husain son of Jalaluddin Muhammad Al-Fakhkhar of Shiraz, in the year 1006 A.H. (1596 A.D.)

(f)=Fair.

(g)=Should be protected.

(j)=This assembly mosque which is one of the earliest of the Deccan mosques next to the famous Bahmani mosque of Gulburga, was built by Muhammad Quli V, in 1006 A.H. at a cost of Rs. 2 Lacs under the supervision of his Vazier and Mir Jumla, Malik Aminul Mulk<sup>2</sup>, Alaf Khan Bahadur whose Amin Bagh is still famous. A school, a monastery and a bath was also attached to it but all of these have become dilapidated. The name of the reigning monarch is not mentioned but that of his Minister, Aminul Mulk is

(1) Mr. Yazdani has prefixed (ابن) before Jamaluddin in his reading, and his translation shows, that the calligrapher was Jalaluddin and his father was Jamaluddin, while quite the reverse is the case (E. I. M. 1917-18, p. 44).

(2) He is buried at Patencheroo.

given in the inscription No. (1) and the name of the caligrapher is Baba Khan.

The character and style of the inscription carved in the prayer niche of the Great Mosque in Goleonda Tombs, (No. 67) which will be dealt with in chapter II, is, to a great extent identical with those of inscription No. 2 of this mosque, although in the former the Quranic verse has been written up to (لَوْ رَحِمَ) only, and the latter portion of inscription No. 2 i.e., (وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ) has not been reproduced there. Evidently the caligrapher at Goleonda has incessantly laboured to copy (71 years later in 1077 A.H.) this original specimen belonging to 1006 A.H. (1666 A.D.); although one of these caligraphers is an Arab and the other a Persian, and the characters of the Goleonda mosque inscription are bolder and exhibit much force of form representing the finest example of Naskh script.

During the reign of His Highness Asaf Jah III, this mosque was extensively repaired and the wooden railings were fixed by Mir Abbas Ali Khan, Etisamul-Mulk Bahadur Mir Munshi, who died in 1230 A.H. (1814 A.D.).

Hafiz. Qari Mir Shujauddin, Khalifa of Shah Rafiuddin stayed in this mosque when he first came from Burhanpur, and engaged himself in imparting Arabic education to his numerous pupils of this place. The custom of committing to memory, the Quran and the recitation of Maulood of the Prophet became prevalent in the City through his exertions and influence.

Another mosque of the same age is situated near Karwan and is called Jali-Ki-Masjid, because close to the mosque stands the graveyard of Habibullah Shah in a trellised enclosure. It is a small mosque having 3 arched opening and on either margins of the prayer niche is engraved the following on black basalt. (New).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ سَيَقُولُ لَسْفَاهُ (تَا) عَمَّا يَعْمَلُونَ - كَتَبَهُ الْعَبْدُ  
مُحَمَّدُ بْنُ صَالِحٍ شَيْخُ حُسَيْنِ الْبَهْرَانِيِّ سَنَةِ ١٠٠٦

"Quran ch. II. Verses 141-44.

"Written by the slave, Muhammad son of Saleh (son of) Shaikh Husain of Bahrain. The year 1006. (A.H.)."

In the prayer niche.

ا لهی تا ظهور ما حب الا مر بود این سجده گم چون کعبه برجا  
وان المسا جد لله فلا تدعوا مع الله احد  
برای سال تاریخ بنایش بگفتا خانم حق شد هوید<sup>1</sup>

"O God, until the advent of Sahebul Amir (Mahdi, the 12th Imam), may this place of prostration survive like Kaaba.

"Verily the mosques are unto God, therefore invoke not any (other) with God.

"For the chronogram of its erection said, the abode of God became manifest."

By the side of the mosque an empty dome is situated, its inner roof stands on graceful props of *Averroha Carambola*.

No. 8.

(a)=Lingampalli Garden (New).

(b)=On the road to Moula Ali, near Lingampalli.

(c)=Paigah of Nawab Sir Khurshid Jah Bahadur.

(d)=III (b).

(e)=None.

(f)=Sultan Muhammad Quli V, 1018 A.H. (1609 A.D.)

(g)=Poor.

(h)=Unnecessary.

(j)=This garden which has an extensive area was laid during the reign of Sultan Muhammad Quli V<sup>2</sup> and was

(1) The hemistich fails to give the exact year.

(2) Hadiqatul-Alam. p. 305.

once famous for its fresh fruits. Later it was used as a delightful resort for recreation by Sultan Abdullah VII, who spent 3 lacs of rupees on its restoration and decorations<sup>1</sup>. Save the reservoir and walks, the other buildings are modern, which were erected by His Highness Asaf Jah III., in 1278 A.H. (1761 A.D.). This garden was presented by His Highness Asaf Jah V, Nawab Afzalud Dowlah Bahadur, to his brother-in-law the late Nawab Sir Khurshid Jah Bahadur. At present it belongs to the Khurshid Jahi Paigah.

No. 9.

- (a)=Saidabad Mosque (New).  
 (b)=On the road to Sarurnagar, opposite the house of  
 Nawab Dr. Sir Amin Jung Bahadur.  
 (c)=Sarfi-i-Khas.  
 (d)=II c.  
 (e)=1014 A.H. (1605 A.D.) The reign of Md. Quli V.  
 (f)=The following inscription is carved on the well-  
 proportioned prayer-niche of highly polished black basalt.  
 Over the central niche.

قال الله سبحانه وتعالى

- ۲- ومن اراد النجاة وسعى لها سعيها وهو مؤمن فا وليك كان سعيهم مشكورا  
 ۳- عجلوا بالاعمال قبل الموت  
 ۴- ربنا تقتلنا يا نبي وآله م ۱۰ هـ  
 ۵- وعجلوا لنا الموت قبل الموت

### On either margins of the Niche.

- اللهم صل على الحسن بن محمد : الامر ارضى على و البتول فاطمه و اسباطين  
الحسن و الحسين و علي زين العابدين و الباقر محمد و الصادق جعفر  
و ابا عبد الله موسى و الرضا علي و تقى محمد و النقي علي و الزكي العسكري الحسن  
• و صل على الحسن بن علي بن ابي طالب الامام ا لهام ا المنتظر المظفر  
• محمد بن محمد الهادي صاحب العصر و الزمان و خليفته الرحمن و سيد الانس  
• و النجاة و المظهر في زمان صلاته عليه السلام اجمعين الى يوم الدين  
• اللهم صل على الحسين بن علي

*(Translation)*

1. "The glorifying God has said."
2. "Whoever contemplates for the day of resurrection and makes befitting endeavours and he is faithful, verily, his endeavours will be rewarded."
3. "Hasten to say prayers, lest ye miss them."
4. "O God accept this from us for the sake of the Prophet and his descendants. 1014 A.H."
5. "and hasten to repent lest ye perish."
6. "Shiite Durud. Written by their slave (of the Prophet and the Imams above mentioned). Husain of Shiraz."

(g)=Fair.

(h)=Should be preserved.

(j)=This mosque, which was built 8 years after the erection of Jamay Masjid (No. 7.) during the reign of Sultan Muhammad Quli V, about 7 years previous to his death, is situated on the old Masulipatam Road in the village of Saidabad, 4 miles off the city. It is a very small building and must have been used by the Royal camp followers while the Qutbshahi Kings used to pass this village on their way to Hayatnagar<sup>1</sup>. The prayer-niche which is of highly polished black basalt bears the above inscription, in best Thulth of Tauqi' style, and resembles the inscription of Shukrullah guda mosque (No. 10), and it appears that the inscription mentioned in No. 10, was also written by the same calligrapher (Husain). The outer appearance of the mosque is so insignificant that no one could fancy that specimen of such a masterly piece of writing could be discovered here. The author is indebted to Nawab Dr. Sir Amin Jung Bahadur for this discovery.

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(1) According to "Muhammad Qutbshahi," and "Hadiqatul Alam." Sultan Abdullah Qutbshah encamped in Saidabad for a couple of days on two different occasions; once when he was taken by his mother Hayat Bakhsh Begum for the shaving ceremony to Hayatnagar on 24th Rajab 1041 A.H. and next time when he himself went on an excursion as far as Masulipatam.

## No. 10.

(a)=Shukrullah Guda Mosque. (New).

(b)=Near Amir Pet, in the precincts of Maula Ali Hill.

(c)=Government.

(d)=III (a).

(e)=1019 A.H. (1610 A.D.)

(f)=The following inscription carved on a black basalt slab in best Thulth style, is now loosely placed on the top of the roof. The author's reading of the inscription is as follows :—

١ - قال الله سبحانه وتعالى - (٢) ومن اراد ان يخرجه الله من حيث يشاء فلا قوة له ان يخرجه الله من حيث يشاء  
وهو موافق لما وليك كان سعيهم مشكوراً (٣) عجلوا با صلوة قبل الفوت  
... ربنا تقبل منا ( يا لذي و آله ) وعجلوا بالتوبة قبل الموت  
(٤) قال محمد نبي الكونين المومن حى في الدارين .... تاريخ  
بنا مسجد ١٠١٩ هـ (٥) اللهم صل على النبي و آل موسى و آل لبثول  
و الحسن و الحسين و زين العباد و محمد و الباقر و جعفر الصادق و موسى  
كاظم و على الرضا و محمد التقى و على التقى و الزكى العسكري الحسن  
(٦) و صل على حجة القائم الخلف الصالح الامام المهدي المنتظر المهدي  
خليفة الرحمن وسيد الانس والجان ومظهر الايمان صلوة الله . سلامه عليهم اجمعين

(Translation)

1. " The glorifying God has said "
2. " Whoever contemplates for the day of resurrection and makes befitting endeavour and he is faithful, verily his endeavour will be rewarded "
3. " hasten to say prayers lest ye miss them and hasten to repent lest ye perish."
4. " Mohammad The Prophet of both the worlds has said that the true believer is alive in both worlds. the date of the erection of mosque, 1019 A.H."



## 5. and 6. "Shiite Durud."

(g)=Dilapidated.

(h)=The inscription should be preserved.

(j)=In the precincts of Maula Ali hill, about a mile and a half beyond the back of Abban Saheb's garden near the village of Shukrullah Guda, a ruinous mosque stands on an elevated paved platform. According to the local tradition this loose inscription, which is not *in-situ*, was originally fixed over the outer archway of the mosque but owing to the dismantling of the arch, this inscription which is broken, with several parts missing, was repositied on the roof of the mosque, it measures, (9×6 ft.) and is in the form of an arch. It may be saved from further obliteration and decay by storing it below the roof of the mosque. The year of its erection (1019 A.H.) indicates that this mosque was built a year previous to the demise of Sultan Muhammad Quli V, and 13 years after the erection of Jame' Masjid (No. 7). Although at present this mosque has no special features, yet the excellence of the inscription serves to indicate that it must have been built under royal patronage. It is also probable that this spot may have been used as a Royal camp on the occasion of the visits of Golconda Kings to Maula Ali. Evidently no trace of any old habitation is visible here and as such, this mosque cannot be attributed, as an adjunct even of any tomb or graveyard as none exists close by. The mosque proper is in a poor state of preservation and contains fine mihrab recesses, and the steps which give access to it are fast disappearing.

## No. 11.

(a)=Naubat Pahar and Fatch Maidan. (New).

(b)=Near Public Garden.

(c)=Government.

(d)=II (a).

(e)=The reign of Muhammad Quli V, 999 A.H.  
(1580 A.D.) 1020 A.H. (1611 A.D.)

(f)=None.

(g)=Fair.

(h)=Unnecessary.

(j)=This rock which is 300 ft. above the level of the ground, was used as a Royal health resort in the time of Sultan Muhammad, Quli V. On the top of the hill there was a small garden and other buildings, out of which only a square room in the form of a huge stool, commonly called the stool of Satan exists now. It is believed that in the Qutb Shahi and later periods the announcement of Moghal Farmans from Delhi, was made from the top of this rock by beat of drums, hence the name of Naubat Pahar was given to it. During the last siege of Golconda the first camp of Emperor Aurangzeb was pitched in the extensive field below this rock and consequently after the conquest of Golconda this field was named Fatch Maidan (The Plain of Victory). Owing to its commanding view and historic associations the quarrying of stones from this rock has now been prohibited.

In 1270 A.H. (1853 A.D.) this maidan was first used for a military parade and in 1280 A.H. (1863 A.D.) and 1301 A.H. (1883 A.D.) respectively Major Rock and Col. Neville and

Gen. Nawab Sir Afsar-ul-mulk Bahadur commanders of His Exalted Highness the Nizam's regular forces had this field paved and turfed. It is now used as a race course and Polo ground and His Exalted Highness' birthday parade is held here annually.

## No. 12.

(a)=Mecca Masjid. (New).

(b)=N. of Char Minar.

(c)=Government.

(d)=I (a).

(e)=1027 A.H. (1617 A.D.) 1104 A.H. (1669 A.D.)

(f)=At the Southern end of the courtyard there were six screens of pierced marble, which contained the following inscriptions, but when operations for the extension of the courtyard were taken in hand, these screens had been removed, and the inscriptions have not yet been refixed. The Southern courtyard of this mosque is used for the burial of Asafiyah Royal Family, ever since the burial place of Atapur No. (30) was abandoned owing to its very long distance from the city. The following members of the Asafiyah family are buried here :—

1. Umda Begam Saheba (mother of Asaf Jah II).
2. Tahniatun-Nisa Begum Saheba (mother of Nawab Sikandar Jah, Asaf Jah III).
3. Bakhshi Begum Saheba (Step mother of Nawab Asaf Jah II).
4. Chandni Begum Saheba (mother of Nawab Nasir-ud Dowlah Asaf Jah VI).
5. Dilawarun-Nisa Begum Saheba (mother of Nawab Afzalud-Dowlah Bahadur, Asaf Jah V.)

6. Imami Begum Saheba (daughter of Nizam Ali Khan, Asaf Jah II).

7. Khan Bahadur Begum Saheba (sister of Nawab Nizam Ali Khan, Asaf Jah II).

8. Burhanpuri Begum Saheba (Queen of Nawab Asaf Jah II, mother of Jahandar Jah Bahadur).

9. His Highness Nawab Mir Nizam Ali Khan Bahadur, Asaf Jah II, (Ghufran Maab).

10. His Highness Nawab Sikandar Jah Bahadur, Asaf Jah III, Maghsirat Manzil.

11. His Highness Nawab Nasirud-Dowlah Bahadur, Asaf Jah IV, Ghufran Manzil.

12. His Highness Nawab Afzalud-Dowla Bahadur, Asaf Jah V. Maghsirat Makan.

15. His Highness Nawab Sir Mir Mahboob Ali Khan Bahadur Asaf Jah VI, Ghufran Makan.

16. Mian Nek Roz (a Steward of Nawab Mir Nizam Ali Khan Bahadur, Asaf Jah II).

On the main gate of Mecca Masjid the inscription "the year 32" indicates the regnal year of Aurangzeb which corresponds to 1100 Hijri (1688 A.D )

(۱) بر روح پاک میر نظام علی مدام \* خواند با وضو ام اشخاص فاتحه

زین مصرع عجیب د و تاریخ ابخوان \* مستوجب بهشت و با خلاص فاتحه

\* ۱۲۱۸

\* ۱۲۱۸

(Translation)

(On the grave of Gufran Maab)

"After performing ablution, all people should always read Fatiha, for the sacred soul of Mir Nizam Ali."

"From this strange hemistich read two chronograms."

“ Deserving of Paradise (1218 A.H.) and Fatiha with sincerity<sup>1</sup> ” 1218 A.H. (1803 A.D.).

(2) چون سکندر جاه از آفاق رفت \* هر مکان شد از غمش بیت الحزن  
بر کشیدم آه گفتم سال او \* راهنی فردوس شد شاه دکن  
سنه ۱۲۴۴ هـ

(Translation)

(On the grave of Maghfirat Manzil)

“ When Sikandar Jah went from the world, every house became an abode of grief in bereavement. I drew out a sigh and said his chronogram, King of the Deccan travelled to Paradise 1244 A.H.” (1828 A.D.).

(a) Ditto

کرد شاه دکن زد هر کداری - در هزار و صد و چهل و چهار

(Translation)

“ The King of Deccan retired from the world, in one thousand, two hundred and forty four. ”

(3) چو رفت نواب ناصرا لدوله سوری جنت زد ارفانی  
خداش بخشید و کرد بخشش بفضل و رحمت مقام والا  
مه صیام از شهر بوده است و بود بست و یکم از ان مه  
که دادش ایزد بقصر جنت بصد ر عزت مقام والا  
سروش غیبی بر اے سالش بگوش جان خواند مصرع خوش  
بناصرا لدوله داد ایزد میان جنت مقام والا  
سنه ۱۲۴۳ هـ

(Translation)

(On the grave of Ghufuran Manzil)

“ When Nawab Nasirud-Dowlah went to Paradise from this mortal world, God, by his grace and mercy, forgave him and bestowed on him an exalted station.”

“ It was the month of fasting and was 21st of that month, that God gave him in a citadel of Paradise a high and exalted place. ”

(1) It also means that Chapters (1) and (CXII) of the Quran, should be recited as a blessing to the soul of the deceased.

“The invisible angel recited from his soul this nice hemistich for its chronogram, ‘God gave to Nasirud-Dowlah an exalted place in Paradise’ 1273 A.H.” (1856 A.D.)

(4) رَبِّیْ اٰمَنَّا لَكَ مَا جِ الْبَیِّنَاتِ وَ لَمَّا وَ حِیْ فَا جِ الْبَیِّنَاتِ  
قُلْتُ تَارِیْخُ وَ قَاتِ الْاَمْرُ حَرَمُ الْاَنْضَالِ الْاَدْنِ وَ اَنْدَرَا جِ الْبَیِّنَاتِ  
سنة ۱۲۸۵ھ

(Translation)

(On the grave of Maghfirat Makan.)

“God of the universe adorned the Paradise and made it pleasant for my worthy of praise. I said chronogram of the death of the deceased, ‘Afzalud-Dowlah retired to paradise’ 1285.” (1868 A.D.)

(5) (ا) رَبُّوْنَهُ سَاطِیْنِ مَحْبُوْبٍ عَلَیْ سَنة ۱۳۲۹ھ  
(ب) وَ اِنَّهُ فِی الْاَنْفَرِ الْاَمْنِ اَمَّا اَمْسَ سَنة ۱۳۲۹ھ  
(ج) شَدَّ بَقْرُودِ وَ سَ اَوْیْنِ نَفْرِ الْاَمَانِ مَدَّ مَحْبُوْبٍ اَمَّا اَمْسَ اَمَّا اَمْسَ  
مَصْرُوعِ تَارِیْخِ مَدَّ بَقْرُودِ وَ سَ اَوْیْنِ اَمَّا اَمْسَ اَمَّا اَمْسَ  
سنة ۱۳۲۹ھ

(Translation)

(On the grave of Ghufuran Makan)

(a) “Mausoleum of Sultan Mahboob Ali 1329 A.H.”

(b) “Verily he is among the virtuous in the other world 1329 A.H.”

(c) “Ghufuran Makan, the King Mir Mahboob Ali Khan went to Paradise.”

“Siddiki, read the hemistich of chronogram, ‘May the mercy of God be on that King,’ 1329 A.H.” (1911 A.D.)

(g)=Good

(h)=Should be protected.

(j)= The erection of this imposing mosque was started by Sultan Muhammad VI. in 1027 A.H. (1617 A.D.) under the supervision of Darogah Mir Faizullah Beg and Chaudhri Rangaiyah, alias Hunarmand Khan, with the help of nearly

8 thousand masons and labourers. The work of its construction continued during the reigns of Abdullah Qutb Shah VII and Tana Shah VIII, at a cost of 8 lacs of rupees, and it was completed after 77 years by the Emperor Aurangzeb in 1104 A.H.<sup>1</sup>. When the Emperor was requested for further decoration of the mosque he read this famous couplet.

کار دنیا کسی تمام نکر د      هر چه گیرید مختصر گیرید

(Transactions of the world have never been completed by any one, (consequently) impose upon yourself as little as possible).

When the foundation of this mosque was being laid, it is related by all the contemporary historians that Sultan Muhammad VI, after inviting the learned and pious men of the City asked them to have the foundation stone laid by one who had never missed his prayers; but none from the assemblage having come forward, he himself laid the foundation stone by saying that he had never missed even his 'Tahaj-Jud' (a prayer repeated after midnight) ever since his 12th year. This is one of the most sublime and impressive mosques of the Deccan, and it is so extensive that nearly 10,000 men can easily say their prayers conjointly. The building is 225 ft. long, 180 ft. wide and 75 ft. high; the outer enclosure is oblong whose terrace is 360 ft. each way. At a corner of the platform there is a cistern for ablution, with 2 long slabs measuring 8 ft. each, and it is said that these slabs belonged to a temple in Maisrum village, no traces of which are now left. The mosque is composed of triple vestibules measuring (195×126' 8") with fifteen arches in each row, and five masonic arches in front, the Northern and Southern extremities are surmounted by two large domes. The two lofty minarets in front, of the main

(1) Tuzuke Qutbshahi (MSS).

entrance gate and the Sundial of the courtyard, belong to the reign of Aurangzeb. The lofty colonnades and the prayer niche are fashioned out of one stone slab. According to Mons. Tavernier the stone for this niche was hewn out of the quarry by several hundred labourers in the course of five years and 700 pairs of bullocks carried it to the mosque. One of the rooms of the courtyard contains the hair of the Prophet and other sacred relics. Sultan Muhammad Qutbshah VI, named this mosque (بيت ال عاتيق), a nickname given to the square temple of Mecca. The numerical value of 'Baitulatiq' is 1023, which gives the date of its erection according to the Hijri year, and corresponds to 1614 A.D. In the time of Aurangzeb it assumed the name of 'Mecca Masjid.' It is estimated that the total expenses of this mosque amounted to 3,000,000 laes of Huns.

The following verse was composed by a poet and presented to the King in commemoration of its erection.

طواف کعبه اشرف میسر نگردد نیست \* بیا به کعبه ملک دکن عبادت کن

"If the pilgrimage (going round) of noble Kaaba is not attainable to thee, come and pray in the Kaaba of the Deccan." As regards the adoption of the name of 'Mecca Masjid' it is said that Muhammad VI, had some bricks made from the earth of Mecca which were fixed over the central arch. The compiler of 'Tawarikhe Farkhunda,' has given another version, that it being the peculiarity of Kaaba that it is at no time devoid of pilgrims, so is the case with Mecca Masjid that it has never been found without those, who come to say their prayers and for this reason the name of 'Mecca Masjid' was spontaneously adopted by the public and became renowned all the world over. During the Qutbshahi period 36 maunds of food was cooked and distributed to the poor every day, but during the reign of Khuld Makan (Aurangzeb) it was reduced to Rs. 12 per diem<sup>1</sup>.

(1) Tuzuke Qutb Shahi (MSS).



## No. 13.

(a)=Mausoleum of Mir Qutbuddin, Nimatullah Dash-taki Shirazi and Mirza Sharief Shahrستاني (New).

(b)=In Mughalpura, near the house of Ex-Kotwal.

(c)=Government.

(d)=II a.

(e)=1024 A.H. 1618 A.D.

(f)=The following inscriptions are carved on the graves.

(1) On the headstone of Nimatullah Shirazi's grave.

الحکم لله - اللهم صل علی النبی والوصی والبتول والسبطین والسجاد والباقر  
والصادق والکاظم والرضا واللقی واللقی والعسکری والمهدی  
علیهم السلام

۲- یا رب همه را بروز محشر ببر و شفاعت علی با د  
چون رفت ز دهر نعمت ! لله \* از بارگاه یغلی با د  
تاریخ وفات او چه جستم \* حشرش به محمد و علی با د  
سنه ۱۰۲۵ هـ

(Translation)

“The Command is for God.

“O God, bless the Muhammad, the testator (Ali), the Virgin (Fatima), the two offsprings, the Sajjaad, the Baqar, the Sadik, the Kazim, the Riza, the Taqi, the Naqi, the Askari and the Mahdi, May peace be on them all.

(2) “O God, on the day of judgment, let all people profit from the intercession of Ali.

“As Nimatullah left the world, may he be void of sins.

“I deliberated for the chronogram of his death, ‘May his rising (after death) be with Muhammad and Ali,’ 1025 (A.H.).”

(3) On the sarcophagus of the grave of Nimatullah.

۱- شهد الله انه لا اله الا هو والاعلى كنهه والوا العلم قائما بالقسط لا اله الا هو  
لعزیز الحکیم فی ۱۰۲۷ هـ

*(Translation)*

"God hath borne witness that there is no God but He, and the angels and those who are endowed with wisdom profess the same and executeth the righteousness; there is no God but He, the Mighty, the Wise. In 1027 A.H."

كل من عليها فان ويبقى وجه ربك ذو الجلال والاكرام

"Every thing which is on it is mortal and the eternity is to God, the Glorious and Supreme."

اللهم صل على محمد ومصطفى والمرضى على والابرار فاطمة واسباطين  
الحسن والالحسين وصل على زين العابدين على والاباء فروع محمد والصادق  
جعفر والكاظم موسى والرضا على والانتقى محمد والانتقى على والزكى العسكرى  
الحسن وصل على الحجة القائم الخلف الصالح الامام المنتظر المظهر المهدى  
محمد الها دى صاحب العصر والزمان خليفة الرحمن وسيد الانس والجان  
ومظهر الايمان صلوات الله وسلامه عليه وتليهم اجمعين فى ١٠٢٣ -

*(Translation)**"Shiite Durud"*

"O God, bless the chosen Muhammad; the agreeable (Ali); the chaste Fatima; the two offsprings Hasan and Husain; and bless on the ornament of pious persons, Ali; the learned Muhammad; the truthful Jafar; the forbearing Musa; the submissive Ali; the holy Muhammad; the Pure Ali; the virtuous Hasan Askeri; and bless the living proof, the worthy son, the expected the victorious and the dedicated, Muhammad the leader, the lord of the time, the viceregent of the merciful, the lord of mankind and genii, the manifestation of the faith; May God's blessing and peace be on him and upon them all. In the year 1024 (A.H.)."

أعوذ بالله من الشيطان الرجيم آية الكرسي (تأ) هم فيها خالدون - صدق الله  
العالى العظيم والحمد لله رب العالمين - ١٠٢٣ -

"I take refuge of God from the Satan who is execrated."

"Throne verse." (Quran)

"True is God, the high, the great and praise be to God, the Lord of all creatures 1024 (A.H.)"

خسبنا الله ونعم الوكيل نعم المولى ونعم النصير (نا د عليا مظهر اعجاز  
تجدد عوناك في الانوار ياكل هم ونعم سيدنا جل بولايتك يا علي يا علي

“Sufficient is God to us and how most excellent is He (our) Counsellor and Lord and Helper.”

“Nadi Ali.”

1. On the headstone of Mirza Sharief Shahrestani's grave.

اللهم صل على النبي (تا) واظهرى عليهم الاسلام - وفات سيادت پناه نقابت  
د سنگاه جنت مكاني ميرزا شريف د رسيم ۱۰۲۹ شهر جماد (۱) لثاني

“Shiite Durud.” The death of the asylum of Saiyids the strength of princes, of paradise abode, Mirza Sharief (occurred) on the 3rd of Jamadis-Sani 1029 (A.H.).”

2. On the sarcophagus of the grave of Mirza Sharief Shahrestani.

۱- شهد الله انه (تا) هو العزيز الحكيم في سنة ۱۰۲۹

۲- كل من عليها فان (تا) ولا كرام

۳- اللهم صل على محمد المصطفى (تا) عليهم اجمعين في ۱۰۲۹

۴- اعوذ بالله من الشيطان الرجيم - آية الكرسي - وفات سيادت پناه

مغفرت د سنگاه مرحومي جنت مكاني ميرزا شريف (تا) ربيع سيوم شهر

جمادي الثاني لثاني في سنة ۱۰۲۹ -

۵- حسبنا الله ونعم الوكيل نعم المولى ونعم النصير - ناد علي صغير

(Translation)

1. “God hath borne witness that there is no God but He; and the angels and those who are endowed with wisdom profess the same; who executeth righteousness; there is no God but He the mighty, the wise. In the year 1029 (A.H.).”

2. “Everything which is on it, is mortal and the eternity is to God, the Glorious and Supreme.”

3. “Shiite Durud.” “in the year 1029” (A.H.)

4. “I take refuge of God from Satan, who is execrated.” “Throne verse.” “The death of the asylum of

(1) The word (ي) has been omitted by the Caligrapher.

Saiyids, whose sins have been forgiven, the deceased, of Paradise abode, Mirza Sharief (occured) on the 3rd of Jamadis-Sani in the year 1029 (A.H.).”

5. “Sufficient is God to us and how most excellent is He (our) Counsellor and Lord and Helper. Nadi Ali (short).”

(g)=Good.

(h)=Should be protected.

(j)=In Mughalpura lane, near the house of the Ex.

Kotwal (the late Inayet Husain Khan Bahadur), in a vaulted narrow street two graves are situated side by side on two elevated terraces surmounted by two domes. The first one belongs to Kutbuddin *alias* Nimatullah and the second contains the remains of his son-in-law Mirza Sharief. The elevation of the terrace is about 5 ft. and sarcophagii of both are of polished black basalt and the script is carved in best *Thulth* character and *Tauqia* style.

These personages were members of the Qutbshahi family, inasmuch as that when Prince Abdullah Mirza was born of Muhammad Qutbshah VI and he was warned by the astrologers not to see the face of the Prince until he attained the age of 12; the King entrusted the fostering and the tutorship of the Prince to his paternal uncle Mir Qutbuddin, Nimatullah, who was also made Mir Jumla. According to ‘Gulzare Asafiyah’ Qutbuddin died five years after he was made a tutor to the Prince, and as Prince Abdullah was born in 1023 A.H. (1614 A.D.) it follows that the date of Qutbuddin’s death ought to have been 1028 A.H./1619 A.D.). Several inscriptions having 3 conflicting dates are to be found on the headstone and sarcophagus of his grave but in the author’s opinion the date 1024 A.H., mentioned in

the inscription Nos. 3, (*b and c*) of the sarcophagus is the year of his death. If any other date is taken to be the year of his death it will be highly improbable to have the sarcophagus of one's grave inscribed prior to his death. Thus it shows that he did not survive long after the birth of the Prince.

## No. 14.

(a)=The fort of Sultan Nagar (New).

(b)=Near Suroor Nagar (East).

(c)=Government.

(d)=III (a).

(e)=1030 A.H. (1620 A.D.)

(f)=None.

(g)=Dilapidated.

(h)=Unnecessary.

(j)=This fort was constructed by Sultan Muhammad Qutbshah VI, in 1030 A.H. (1620 A.D.) and is situated six miles to the East of the city. Prior to the erection of the defences and other buildings of the fort, a mosque was built by him in the centre of the fort, which is still extant, then the 'Idgah' the ramparts and other royal paaces were commenced. It had double defences and around the outer wall the work of digging a very deep trench (150 ft. wide) was started and after laying a base of mortar and stone (75 ft. wide) it was resolved to make a 24 ft. wide intrenchment when the foundation reached the surface of the earth. In the meantime when the work was in progress the King (Muhammad VI) died of typhoid fever and the fort which by then had cost 3 lacs Huns (14 lacs of rupees), remained incomplete. His son Sultan Abdulla VII, considering it to be inauspicious ordered the work

to be abandoned. It would appear on referring to inscription (4) of No. 29 that this Sultan-Nagar was acknowledged to be the capital of the Qutbshahi kingdom in 1035 A.H. At present the outer wall and buildings are in a very dilapidated condition and are called 'Old Fort'. According to Tarikhe Farkhunda' the stones of the defences of this fort were utilized by Nawab Mushirul Mulk Bahadur for the construction of Sarurnagar village in 1214 A.H. (1799 A.D.) It is unnecessary to demolish these ruined walls as long as they keep together.

## No. 15.

- (a)=The Necropolis of Mir Momin.  
 (b)=Near Mir Jumla Tank, (Sultanshahi).  
 (c)=Government.  
 (d)=II (a).  
 (e)=1031 A.H. (1621 A.D.)  
 (f)=There are a number of inscriptions carved on the graves in Thulth characters which represent caligraphy of no mean order and the old epigraphs are generally on polished black basalt. The following inscription of the reign of Muhammad VI, pertains to the tomb of Khadija Bibi, <sup>1</sup> daughter of Mir Ali

(1) The Mosque of Ghassalan (bathers of deadbodies) which is situated at the back of the Necropolis of Mir Momin, bears the following inscription in the prayer-niche, and establishes an interesting link to the tomb of Khadija Bibi. The inscription lays down that this mosque was constructed in 1034 A.H. as an adjunct to the grave of this lady. (New)

بنای این مسجد جهت ثواب خدیجه سادات ر (کعبه سا) جد و بیبی خدیجه بنت عمر سید علی استر آبادین شیخ آ و ند ۱۰۳۴

It is the local tradition that this lady was an aunt (paternal) of Sultan Abdullah. The mosque is so called because undertakers of the necropolis reside in the vicinity.

of Astrabad, which is crowned by a massive domed building. The polished black sarcophagus is engraved with verses from the Quran and other religious texts. The epigraphs which give the name as well as the date of the deceased's demise are as follows:—

(۱) درود شریف

(۲) کلمه شریف - قرآن سوره ۲ آیت ۲۵۶ - سوره ۳ - آیت ۱۶ - سنه ۱۰۳۲ هـ

(۳) نادر علی صغیر - قرآن سوره ۳۳ - آیت ۵۶ فوت عقیقه صالحه صائمه

ساجده بی بی خدیجه بنت میر سید علی استرآبادی شیخ اوند

بتاریخ ۱۰۳۱ سنه اول

(۴) قرآن سوره ۹۷-۱۰۹-۱۱۲-۱۱۴

(۵) قرآن سوره ۲ - آیت ۲۸۵ - ۲۸۶

(Translation)

(1) "Shiite Durud."

(2) "Shitte creed," Quran Ch. II. verse 256 and Ch. III. Verse 16, 1032 A.H. (1622 A.D.).

(3) "Nade Ali (*vide* Plate) Quran Ch. XXXIII, verse 56. The death of chaste, pious, fasting and devout Bibi (lady) Khadija, daughter of Saiyid Mir Ali of Astrabad, the Shaikh of Awand (Master of the Kitchen) (occurred) on the 10th of Jamadi I, 1031 AH." (1621 A.D.) (*vide* Plate).

(4) "Quran Chaps. (XCVII, CIX and XCII-XIV)"

(5) "Quran Ch. II. Verses 285-86"

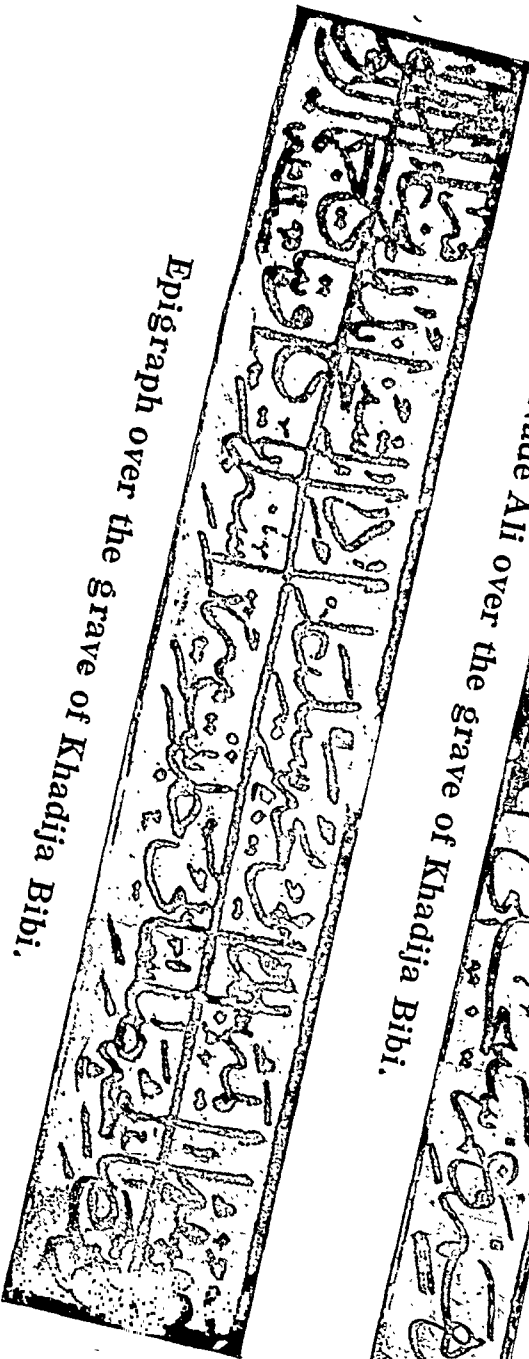
2.—On the grave of Ibrahim Beg the following is engraved. (1017 A.H.) (New).

چون با سر حق ز دنیا رفت 'برا هیم یگ \* رخت هستی را بسوئی جنت الما و اکشید  
دانه عیشی نچید و رفت از کشت حیات \* مرغ روحش ز آشیان تن سوئی عقبی پرید  
شر بست قدی انخورد از شکرستان وجود \* ناگهان از دست ساقی اجل حفظل چشید  
مویه شاخ امید جد و اب خویش بود \* زان سبب شد سال فوتش مبدوءه شاخ امید

(۱۰۱۷ هـ)



Nade Ali over the grave of Khadija Bibi.



Epigraph over the grave of Khadija Bibi.





3.—On the grave of Mir Abu Turab Fitrat of Meshad is engraved the following quatrain which was composed by him at the time of his death in 1060 A.H. (New).

نظار ت بتور روزگار بید رنگی کرد \* نذواخت بمهر و خا رج آهنگی کرد  
آن سینه که عالمی درو می گنجید \* اکنون ز تر دد نفس تنگی کرد

4.—The following quatrain which was composed by his son Mir Razi Danish is also engraved on the tomb of Mir Abu Turab. (New).

دانش مکن اعتبار بر عمر د راز \* کاید بزبان که بسر عمر د راز  
گیرم که چو عیسی بظاک بر شد \* آید بیست و نوبی بد ر عمر د راز

(g)=The general condition is worthy of notice.

(h)=All the inscriptions and the tombs of Shah Charagh, Nurul-Huda, Mir Momin, Nimat Khane-Ali and Bibi Khadija, etc., should be protected.

(j)=Mir Momin of Astrabad a nephew of Amir Fakhruddin Samaki, came here from Persia during the reign of Muhammad Quli V, and was created a Peshwa and Minister of the State. He was held in great estimation on account of his learning, piety and poetry. After discharging his duties for sometime he disengaged himself from the affairs of the state and spent a retired life from the latter part of Muhammad Quli V's reign, till the time of Abdulla Quth Shah VII. Years previous to the foundation of the City of Hyderabad, Shah Charagh, a holyman from Najaf (Mesopot), had taken his abode at the place where he is buried now in the neighbourhood; formerly this place was a portion of Chikilam, (Shah Ali Banda, which was populated chiefly by Brahmans, Shah Charagh being the first Muslim to inhabit this place, and according

to his last wishes his remains were also interred here. Later on, after the building of the City, Nurul-Huda, a pious man, took his abode near the tomb of the late Shah Charagh and ultimately died and was buried there. Several years afterwards Mir Momin of Astarabad purchased this land and bequeathed it for free burial of the dead, he also mixed the holy earth of Karbala in this land. A bath and a well was built by him and a place in the city called 'Mir Chauck' is attributed to this gentleman. The grave of Shah Charagh and Mir Momin are situated in roofless enclosures and are of polished black basalt. Mir Momin died in 1035 A.H. (1625 A.D.) and near the steps of his mausoleum is buried Mirza Ahmad (Muhammad) Nimat Khane Ali the famous satirist and poet and Superintendent of the kitchen of the Emperor Aurangzeb; an oblong polished slab of black basalt marks the grave of this great poet and is situated exactly below the first step of the mausoleum of Mir Momin. Besides this other distinguished personages such as, Mir Alam, Abul Qasim Khan, Sira Jul Mulk and Munirul Mulk, the late Sir Salar Jung I and II and other members of his family are buried in this necropolis. This grave-yard is still used as a burial place although it has become very overcrowded now.

## No. 16.

(a)=The Bund of Ma-Saheba Tank.

(b)=On the road to Golconda *via* Saifabad.

(c)=Government.

(d)=II A.

(e)=1034 A.H. (1624 A.D.)



مَوَاتِهَا لَهَا عَلَيَّ حَسْرَةً وَإِنْ هِيَ إِلَّا عَفْوٌ  
 خَالِيَةٌ مِّنْ مَّقْصُودٍ عَلَىٰ بَابِكَ إِشْقَاقُ  
 أَقْبَلُكَ فَهَيْتَ لِي وَأَنَا أَرْطِقُكَ لِمَا عَمِلْتُ  
 لَوْ صِرْتُ بِمَنْ بَيْنَ بَابِ عَيْلَتِي وَأَنْتَ عِلَّتِي  
 كَمَا هِيَ دَعَايُكَ وَسُؤَالُكَ زَيْمِي أَلَمْ أَكُ  
 شَيْءًا أَفْلَاخِي لِي لَيْسَ بَيْنَ بَابِكَ وَبَيْنَ  
 قِيَامِي بِكَ وَبَيْنَ بَابِكَ لَيْسَ بَيْنَ بَابِكَ  
 إِلَّا وَفْقُكَ لِي أَدَّتْ أَسْتَأْذِنُكَ مِنْ  
 شَيْءٍ مَّا لَكَ فِي شَيْءٍ مَّا لَكَ فِي شَيْءٍ  
 عَزْزُكَ فِي شَيْءٍ مَّا لَكَ فِي شَيْءٍ

In the S. W. tower of  
Ma-Saheba tank.

Over the facade of Rahim Khan Mosque. No. 17.

۱۰۰  
 ۱۰۱  
 ۱۰۲  
 ۱۰۳  
 ۱۰۴  
 ۱۰۵  
 ۱۰۶  
 ۱۰۷  
 ۱۰۸  
 ۱۰۹  
 ۱۱۰

(f)=In the top storeys of the towers on either side of the bund there are two inscriptions carved on tablets of polished black stone in Naskh style. The text of these epigraphs is almost identical, the difference being that the inscription in the tower at the S. W. end of the bund does not contain lines 9 and 10 of the following inscription :—

- ۱- همواره همت والا نهمت علیا حضرت سعادت افزای خاندان عفت و وفا ۱
- ۲- خانم آغا بنت میر مقصود علی طباطبائی بر ارتقا عارفان
- ۳- اقسام رفاهیت جمهوران نام از طبقه خاص و علائق عوام مبدو
- ۴- ل و مصروفست بنا برین نظر اعتبار برخواستن امور و عواقب کار
- ۵- گماشته حوضی در واد پنت ۲ خیر آباد معماری کرده خوش د ۱ 3
- ۶- شت که اصناف ذی حیات آسایش یا بند و ثواب جاری آن تا
- ۷- قیاد قیاد بر وزگار بانی و ساعی عاید و راجع باشد درین و
- ۸- لا حوض مذکور بانعام سیادت و نجات پناه شاه خوند کارا بن
- ۹- سیادت و معالی سنگاه شاه محمد الحسینی مقرر فرموده ایم فی ۱۰۳۳
- ۱۰- غرض نقشیست که ما باز ماند - که هستی را نمی بینم بقای

(Translation)

“The intentions full of high aspirations, of Her Highness, the source of felicity to the family of fidelity and chastity, the Khanum Agha, daughter of Mir Maqsd Ali Tabataba<sup>1</sup> is always bent and disposed to meet the requirements of the general public, consequently, having regard to the ultimate end of affairs and consequences of pursuits, a nice tank had been built which is situated in the vicinity of the

(1) Mr. Yazdani's reading is ( و فاعفت ) which is not of the same Materes ( خانم آغا ) or ( طباطبائی ). (E. I. M. 1917-18 p. 47).

(2) Mr. Yazdani has given the translation of this word to be a Market, my translation (road) is based on the Hindustani and English dictionary of Duncan Forbes published in 1859 (London).

(3) Mr. Yazdani's reading is ( خودش است ). The three dots above the ( ش ) of the word ( داشت ) conclusively decide the word to be ( است ) instead of ( است ). (E. I. M. 1917-18, p. 47).

(4) Mir Maqsd Ali Tabataba son of ~~Sardar~~ <sup>Sardar</sup> Tabataba was the Maternal grand-father of Muhammad Qutubshahi VI (Muhammad Qutubshahi) (MSS).

road of Khairabad, for the convenience of living beings of various classes; and that a continual blessing may rest till the Resurrection, upon the founder as well as on those who have assisted (in the building of the tank) now, in 1034 A.H. the above tank has been awarded (as Inam) by us (Sultan Muhammad VI), to the Asylum of Saiyids and person of noble birth, Shah Khundkar, son of the noble and Exalted Shah Muhammad Husaini. In 1034 (A.H.) (verse). So that an impression from us may remain, as in existence we see no permanence (*vide* Plate).

(g)=Fair.

(h)=The towers containing the inscriptions should be protected.

(j)=The inscription depicts that this tank which was built by lady Khanum Agha, daughter of Mir Maqsud Ali Tabataba, was awarded by the reigning sovereign (Muhammad Qutbshah VI) to Shah Khundkar. Khanum Agha was the wife of Prince Mirza Muhammad Amin (son of Ibrahim Qutbshah IV) and mother of Muhammad Qutbshah VI. This tank is now-a-days called the 'tank of Ma Saheba' and 'Ma Saheba' was the by-name of Hayat Baksh Begam (wife of Muhammad Qutbshah VI) mother of Sultan Abdullah VII, who had built the village of Hayatnagar (No. 18). It appears to have been the practice to give this name to all the Queen-mothers of the Qutbshahi Kings, *vide* No. (19). Shah Kundkar to whom this tank was awarded as 'Inam,' was the son of Shah Muhammad (son of Shah Ali), who was the Peshwa (Minister) of Sultan Abdullah Qutbshah VII, and maternal grandson of lady Khanum Agha and a cousin of Sultan Abdullah VII.\* The graves of Shah

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\* *Vide* Hadiqatus-Salatin (MSS).

Khundkar (No. 61) as well as that of Khanum Agha (No. 55) are situated in the mausoleum of Sultan Muhammad VI, and his inscription begins with the same address of 'His Exalted' as that of Sultan Muhammad VI. The calligrapher has wrongly split the words in more than one line. These inscriptions are fixed in the top storey of these double storeyed rectangular towers of solid masonry, which stand on either side of the bund; the upper storey consists of a hall with three arched openings and a terrace facing the water of the tank.

## No. 17.

- (a)=Mosque of Rahim Khan.
- (b)=Near old bridge.
- (c) Government.
- (d)=II A.
- (e)=1053 A.H. (1643) A.D.
- (f)=In the prayer-niche is inscribed in Thulth script, the Throne Verse, on polished black basalt and at the end of the verse the name of the calligrapher is given as Mir Ali<sup>1</sup>. who was a contemporary of Ali-ul-Katib and Mir Ali of Tabriz. The arches of the Mosque bear medallions of black basalt in which the words (يا الله يا محمد يا علي) are inscribed. The next inscription which is the longest of its kind begins in the form of a straight line, from the centre of the Northern minaret to its Southern end, covering the entire facade of the mosque. On a nice band of black basalt besides Shiite Durud and the Quranic phrase وَبَشِّرِ الصَّالِينَ نصر من الله وفتح قريب the following verses are inscribed in poor Naskh.

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(1) The compiler remembers an earlier inscription written by the same  
(P.T.O.)



آبادت نشان رحیم خان \* که از بند گان قطبشست  
 صفا ئی مسجد او جا نغز 21 \* چو تما م شد چو صبحگشست  
 بسال هزار و پنجاه و سه گشت سپهر (3) \* که این سجد ه گاه مهر و مهست  
 (Translation)

“The August Rahim Khan, who is a servant of Qutb Shah.

“The serenity of his mosque is soul-inspiring; when completed, it is like the early morn.

“In the year 1053 A.H. (the poet) Sipahr said, verily it is the place of adoration of the sun and the moon.” (*vide* Plate).

(g)=Poor. Measures for conservation may be taken to preserve the building from further decay.

caligrapher (Mir Ali), on the prayer niche of Husaini Mosque, which is situated near Mach-hli Kaman (city) in the Koocha-e-Nasim (the lane of Nasim). This is a small mosque of the same type as that of Saidabad (No. 9.) Its prayer niche of black basalt bears the Shiite Durud in best Thulth script and the following:— (New).

فی ع ۱۰۴۶ - کتبه ۱ لعبد میر علی و حاجی مبارک - ا لمسجد حسینی -

(In the year 1046 A.H. written by the Servant Mir Ali and Haji Mubarak. The Husaini Mosque).

The Medallions contain (یا ا لله یا محمد یا علی) and the word (یا علی) is inscribed in Tughra on either side of the prayer niche in four different styles.

The author cannot fail to notice another mosque of the same ilk which is situated near the Gandi-Bauli lane close by. It has no architectural beauty, but the excellence of its caligraphy justifies its placing on record.

The facade of its Dalan contains the Muslim creed and the prayer niche of highly polished black basalt contains the Shiite Durud in best Thulth after which the following is inscribed. (New)

با نی مسجد صالحه زوجہ بریصا حب بنت د رگاہ قلی د ر زمان سلطان  
 عبد ا لله قطبشاہ تما م شد سنہ ۱۰۶۹

(The builder of the Mosque (is) Saleha, wife of Baresaheb (and) daughter of Dargah Quli; was completed during the reign of Sultan Abdullah Qutbshah. The year 1069 A.H.)

(2) Mr. Yazdani has read this (صفا ئی مسجد جا نغز ۱ و) although in the inscription there is no (ئی) in (جا نغز ۱) (E. I. M. 1917-18 p. 48).

(3) Mr. Yazdani has given a translation of this word considering it to be a common noun, while it represents the *nom-de-guerre* of a poet (سپهر) (*Ibid*).

- (h)=Should be protected.  
 (j)=This mosque which contains three arched openings is situated, close to the Toli Masjid, on a small terrace containing a prayer hall (27×18) ft. and two minarets stand on each flank. The peculiarity of this mosque is that the use of polished black basalt has been profusely made in the arches, minarets, mihrabs and the entrance gate. Opposite the paved court yard there is a well, and the platform contains nine un-known graves, none of which bears any inscription. At present it is generally known as "Nirkhi Mosque," because the Nirkhi Nawabs used to say their prayers here.

## No. 18.

- (a)=Hayatnagar (Sarai of Hayat Ma Saheba). (New).  
 (b)=Beyond Sururnagar.  
 (c)=Government.  
 (d)=III a.  
 (e)=Sultan Abdullah Qutb Shah's reign 1035 A.H. (1626 A.D.)  
 (f)=None.  
 (g)=Fair.  
 (h)=The mosque and the Karwansarai should be protected.  
 (j)=Hayat Bakhsh Begum, (Hayat Ma) mother of Sultan Abdullah Qutb Shah VII, built this village, in 1035 A.H, by the name of Hayat-abad, which is situated about 9 miles East of the City of Hyderabad; between the 6th and 7th mile, a milestone masonry pillar of Qutbshahi reign may be noticed. In the royal palaces of this village, the ceremony of the first shave of Sultan Abdullah Qutb Shah was celebrated by his mother on a very

grand scale, successively for twelve days in 1011 A.H. (1631 A.D.) and the expenses of these celebrations are said to have amounted to 2 lacs of Huns<sup>1</sup>. Outside these royal buildings a grand mosque, on a terrace measuring about 150 feet each way, is situated inside a very extensive Karwansarai. The mosque proper is composed of 5 double arches of massive masonry and is flanked by two lofty minarets. The prayer-niche is made of plaster and bears no inscription. During the reign of His Highness Asaf Jah VI, this mosque was thoroughly repaired, but at present its roof appears to be badly in need of repairs; it should be made watertight and the rank vegetation which is to be seen on the outer surface of the mosque should also be eradicated. The mosque is floored by the local ashler stones and the facade is decorated in stucco. The centre of the terrace contains a small cistern for ablution. The extensive courtyard is about (450 × 400) of an oblong shape and it is surrounded on all sides by several hundred double rooms of massive masonry which were intended for the use of travellers: hence it is called the "Sarai of Man Saheba." The Sarai and the mosque are entirely uninhabited now-a-days and are situated at a little distance from the existing village. There are 3 lofty entrance gates of the Sarai, on the Northern, Eastern and Southern directions, but only the Eastern gate is now in use; the other two being blocked. At the North eastern extremity of the courtyard there is a big well called 'Hati Bauli' (Elephant-well), the water of which was formerly drawn by elephants.

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(1) Hadiqatul-Alam,

The 'Khas Bagh,' outside the Sarai is still in a blooming condition and is even now watered by the old 'Hati Bauli.' Outside the Sarai and Khas Bagh there is a subterranean building called 'Tal-Makan,' whose entrance is now blocked by huge pieces of masonry. The upper storey of this 'Tal-Makan,' appears to have been demolished, and only a mound—the debris of the whole building—and the vaulted subterranean building now remain.

This mosque being a very fine specimen of Qutbshahi architecture should be specially preserved by the State Archaeological Department.

## No. 19.

(a)=The Mosque of Khairiatabad. (New).

(b)=In Khairiatabad.

(c)=Sarf-i-Khas.

(d)=II b.

(e)=Sultan Muhammad's reign. 1020 A.H. (1612 A.D.)—1035 A.H. (1626 A.D.)

(f)=None.

(g)=Fair.

(h)=Should be protected.

(j)=The mosque has a three-arched opening in front and the length and breadth of the building is (54×30) ft. The Mutawalli of the mosque and the adjoining land, showed me a sanad which bears the 37th regnal year of Aurangzeb. It is mentioned in the sanad that this mosque was built by Khairiatun-Nisa Begum, *alias* Man Saheba, daughter of Sultan Muhammad Qutb Shah, for her tutor Akhund Mulla Abdul Malik. The Akhund had however presented a Quran written by Yaqoot and a Shah Nama,

to the King, through the Begum, in return for which the King awarded him 700 Huns and a Khilat (robe of honour) of chehl Nag (40 jewels), but the Akhund declining the award requested that some landed property may be granted to him; consequently 45 Bighas of Inam land was granted to him. The present Mutawalli claims his descent from the late Akhund and is in charge of the mosque and the lands. He holds several other interesting documents which corroborate the facts, an abstract of which has been given above. A reference is also found in the Sanad to the empty domed building which stands close to the mosque. The reason of its being devoid of any grave is thus mentioned in the sanad:— The dome was constructed in the Inam land, north of the mosque by Akhund for self-burial, but owing to his demise in the holy cities (Mecca and Madina) the dome remained vacant.

## No. 20.

(a)=The tomb of Khairat Khan (New).

(b)=Near Gowlipura Gate.

(c)=Government.

(d)=II a.

(e)=1066 A.H. (1655 A.D.)

(f)=The following inscriptions are carved on the headstones of the graves:—

۱- بسم الله الرحمن الرحيم - ۱ نا | نزلناه في ليلته | لقد ر (تا) حتى مطلع الفجر  
 اوفات مغفرت آتار خيرات خان هجدهم عا ه رمضان سنه ۱۰۶۶ ه  
 الحكم الله اللهم صل على النبي (تا) والحمد لله عليه السلام

(Translation)

On the headstone of Khairat Khan's grave

1. "Quran Chapt. XCVII. "



Khairat Khan.



“The death of Khairat Khan whose sins appear to have been forgiven occurred on 18th of Ramzan 1066 A.H.” (1655 A.D.)

2. “The Command is for God.” “Shiite Durud.”

۱- بسم الله الرحمن الرحيم - (نا) انزلنا هـ الخ  
 ۲ اللهم صل على النبي الخ - وفات مغفوري بابا عبد الله بن خيرات خان  
 پنجم ماه ربیع الثانی سنہ ۱۰۶۶ھ

(Translation)

On the headstone of Baba Abdullah's grave.

1. “Quran Ch. XCVII.”

2. “Shiite Durud.” “The death of pardoned Baba (master) Abdullah son of Khairat Khan (occurred on) 5th of Rabi-us-Sani 1066 A.H.

(g)=Requires conservation.

(h)=Should be protected

(j)=Inside Gowlipura gate in the necropolis of Rifai'e there are two domes. The larger one which is situated on an elevated platform covers the graves of Khairat Khan and his son. The grave of the boy is in the centre of the dome and that of Khairat Khan on its side. The adjoining dome is said to cover that of his wife, but there is no inscription on her grave.

According to Hadiqatus-Salatin, Khairat Khan Sar Naubat, was deputed by Sultan Abdullah Qutb Shah VII, as an ambassador to the court of Shah Abbas Safavi, and was sent from Hyderabad with valuable presents in company with Muhammad Quli Beg son of Qasim Beg, the Persian Ambassador. The Emperor Shah Jahan sent for him from Surat which was the chief port of embarkation at that period and he also gave Khairat Khan a letter to the Shah of Persia. When Khairat Khan reached Bandare-(Port) Abbas, the news of the death of Shah Abbas on 2nd Jamadil-Awal 1037 A.H. (1627 A.D.) and the accession of the Shah Safi were announced. From Port Abbas, Khairat Khan went



to Asphahan, which was the capital of Persia at the time, and presented the letters of Shah Jahan and Sultan Abdullah Qutbshah. The new Shah after treating him for several years as a State guest allowed him to return home in 1043 A.H. (1633 A.D.) Khairat Khan returning *via* Qandhar gave the reply of Shah Jahan's letter to him and repaired to Hyderabad on 17th Zil Qadah 1044 A.H. (1634 A.D.) Here he was received with high favour and was promoted to the rank of Minister. In 1047 A.H. (1637 A.D.) when the grandmother of Sultan Abdullah Qutb Shah was proceeding on a pilgrimage to Mecca, Khairat Khan accompanied her as far as Masulipatam. Later in 1050 A.H. (1640 A.D.) several shops and a garden were built by Khairat Khan close to the Northern steps of Musa Burj (No. 62) in the Golconda Fort, and a granary (No. 63) was also constructed under his supervision in 1052 A.H. (1642 A.D.). The headstone of the grave shows that the death of Khairat Khan occurred on 18th Ramzan 1066 A.H. (1655 A.D.) and his minor son Abdullah died five months earlier, on 5th Rabi-us-Sani 1066 A.H. (1655 A.D.); that is why the grave of his son occupies the central portion of the dome. The accompanying plate was copied from the water colour painting of Khairat Khan in the collection of the British Museum Mss.

## No. 21.

- (a)=Kamraki dome. (The dome resembling *Averrhoa carambola*) (New).
- (b)=On the road to Bhoiguda, opposite Pani Pura near Old Bridge.
- (c)=Government and Mujawir.
- (d)=II c.
- (e)=1070 A.H. (1659 A.D.)
- (f)=On the balcony of the main gate (Naqarkhana) the following inscription is carved on a black

slab in Naskh style and is fixed on the wall facing the road.

قال سلام عليهم انا عبد ينتم العلم وعليه باب ١٢٣٤ هـ

(Translation)

“ It has been said, (by the prophet) peace be on him.

“ I am the city of learning and Ali is its gate 1234 A.H.”  
(1818 A.D.)

(g)=Fair.

(h)=Should be protected.

(j)=The main porch was built by the clerk of Maharajah Chandu Lal Bahadur, a disciple of the family of the Saint, who is buried in this dome and the inscription was also fixed by him. This dome consists of several graves of the sons and grandsons, of the chief saint Saiyid Miran Khuda Numa Husaini *alias* Miranji Saheb who is buried in the centre. The style of architecture of the dome resembles the fruit of *Averrhoa carambola* and is very graceful. Besides the main porch where the drums are beaten at stated intervals, there is also a Sama' Khana, (a place where a congregation assembles every year on the anniversary-day of the Saint to hear the songs which are recited by master-musicians of both sexes), and a repository for drinking water, but the latter buildings are in a decayed condition. The Miranji Saheb Khudanuma, was formerly employed in the service of Sultan Abdullah Qutb Shah VII, and when he went to Bijapur to carry out some royal mandate, he fell in with Aminuddin A'la there who perfected him in the order of Sufism and after returning to Hyderabad he gave up service and engaged himself in spiritual pursuits. According to

' Gulzari Asafiyah ' his death occurred on 18th Jamadil-Awal 1070 A.H. (1659 A.D.), during the latter portion of Sultan Abdullah's reign. The same book relates this incident of his life that once Emperor Aurangzeb asked him (by way of criticism) whether he was Khuda Numa (one who leads to God), on which he replied that ' if I do not remain Khuda numa, I shall become Khud Numa,' (vainglorious). The deceased was the author of two books<sup>1</sup> on spiritualism in the old Urdu language of the Deccan<sup>2</sup>. The present dome was constructed by his son and successor Shah Aminuddin II, who died in 1074 A.H. (1663 A.D.) and lies buried under the same roof.

About a furlong from this dome there is a double storeyed dome of Handan Khan, Mandan Khan (Hannan and Mannan Khan). The upper storey is paved with plaster and has no sarcophagus, but in the vaulted lower storey which is comparatively more secure, the central grave is of polished black stone and the other one is of ordinary ashlar stone. In the N. E. direction from the black grave there is another small grave, but none of these bears any inscription. According to the local tradition they were intimate friends of Sultan Abul Hasan Tana Shah, but contemporary history throws no light on the identity of these brothers,

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(1) " Wujudiyah," and " Qurbiyah."

(2) One of the famous disciple of Miranji Saheb was Syed Shah Sohrabuddin Chishti alias " Uryan Shamshir " (Unsheathed Sword), who died on 14th Rabi, I, 1087 A.H. (1676 A.D.) and whose tomb of polished black basalt is situated on the right side of the road, about 1½ furlong after the turn of the road to Sangam (Golconda).

The tomb is covered by a canopy supported by 8 pillars of ashlar masonry. One of these pillars was struck by a cannon ball of the fort in the famous siege of 1098 A.H., with the result that the central portion of the top pillar was fractured, which still stands in the same condition, and locally it is attributed to the miracle of the Saint.

His son Syed Shah Aminuddin Ali Husaini who died in 1150 A.H. is also buried by the side of his father, but his grave is made of concrete.





Ibne Khatoon.

No. 22.

- (۱) اٰلِھِکُمُ اللّٰہ - اٰلِھِم صِل عَلٰی اٰنَسِی وَا لَوْصِی وَا ابْتَوِل وَا لِسَبْطِیْن وَا لِسَجْدَہ  
وَالْبَاقِر وَا لِصَادِق وَا لْكَظَم وَا لْرَضَا وَا لِتَقٰی وَا لِزُقٰی وَا لِعُسْکَرِی اٰلِھِم دِی

(۲) ا للہم صل علی ا المصطفیٰ محمد و علی ا لم، ترضی و الحسن و ا لحسین و علی و محمد و جعفر و موسیٰ و علی و محمد و علی : ا الحسن ا لعسکری و محمد ا لمہدی صلوٰت اللہ علیہم ا جمعین سنہ ۹۹۱ ھ ؟

(1) "The Command is for God."

(2) "Shiite Durud" 991 A.H. (1583 A.D.)

- (g)=Requires conservation.  
(h)=Should be protected.  
(j)=Shaikh Muhammad son of Ali son of Khatun of Toos and Amil, *alias* Ibne-Khatoon, was a nephew of Shaikh Bahai and one of the ministers of Qutb Shah. He is buried within the compound wall of Purani Haveli, opposite

to the house of Nawab Qadeer Jung and the other grave belongs to his wife. The citizens often assemble there on Thursdays to recite Fatihah. During the reign of Sultan Muhammad Qutb Shah VI, Ibne-Khatoon held the post of Private Secretary. In 1024 A.H. (1615 A.D.) the King sent him with valuable presents to Shah Abbas Safavi of Persia in company with the Persian Ambassador Husain Beg Qibchachi. He returned from Persia after the death of Sultan Muhammad VI, when Sultan Abdullah was on the throne of Hyderabad. On 9th Ramzan 1038 A.H. (1628 A.D.) he was raised to the rank of Peshwa and Mir Jumla, and was allowed to sit by the side of the Royal throne. The following verses were composed by Nizamuddin Ahmad, author of Hadiqatus-Salatin-Qutbshahi and presented to Ibne-Khatoon on this occasion.

شم یوسف رخ و جمشید چشمت \* کد حاتم بی کند از وے کدانی  
 ز فخر طمر حمت گرد و عمان \* محمد را بد در پیشوایی  
 بسا مان شد عهام ملک و عالت \* کد بود ا بقرز آفات سمائی  
 متاع فضل و دانش بود کا سد \* دفون بگرفت در عهدش روانی  
 جهان معمور گردیده بد انسان \* که شد محو از خلائق بی نوانی  
 بالهام آمد این مصرع تاریخ \* محمد یافت از حق پیشوایی

(Translation)

“The King whose face is as beautiful as that of Joseph and whose dignity is at par with Jamshed, and Hatam goes a-begging before him; with profound graciousness raised Muhammad to the chair of Peshwa. The maladministration of the country and the people came to an end. The superiority and wisdom of the country, which had hitherto waned became renewed and the whole people passed their lives in peace and tranquility. The following hemistich of chronogram came by intuition. ‘Muhammad got ascendancy from God’.”

In 1045 A.H. when his good offices averted the invasion of Shah Jahan he was given the honour of coming as far as Dad Mahal and Hydar Mahal, seated in his palanquin. This being his distinctive honour, not enjoyed by previous ministers.

Every morning learned men and priests used to assemble in his school for debates and discussed controversial topics and on every Tuesday poets used to excel in old and fresh poetry. His exact year of death is not given in any contemporary history but the author of Dabistane Mazaheb writes that he died in Mocha in 1050 A.H. while on his way to Mecca. Being of distinguished personality most probably his remains were brought to Hyderabad for interment by the side of his wife who had predeceased him. He was the compiler of Sharh-e-Irshad. Arbaeen and foot-notes of Jame'-Abbasi. The last portion of Jame'-Abbasi was also completed by him.

The accompanying photo is a copy of his painting from the British Museum collection.

The loose inscription slab which is lying in the courtyard of Toli Masjid, indicates that a mosque was erected in 1043 A.H. (1633 A.D.) by the endeavours of 'Shaikh-e Peshwa,' the Shaikh-e Peshwa mentioned in this inscription is Shaikh Ibne- Khatoon who was the Peshwa of Sultan Abdullah Qutbshah.

Inscription No. 2 is fixed on the tomb of his wife and the year given is 991 A.H.(1583 A.D.) although the numerals have been much obliterated.

## No. 23.

(a)=Toli Masjid.

(b)=Is situated on the road leading to the Fort from the Old Bridge.

(c)=Government.

(d)=II a.



(e)=1082 A.H. (1671 A.D.)

(f)=The following inscription is engraved on the prayer niche (*vide* Plate):—

لَمَنْ الْمَلِكُ الْيَوْمَ الْوَاحِدُ الْقَهَّارُ  
موسوی خان بنا کرد این مسجد ش \* که شد مستعد د و رشاه عبد الله  
بنا ریخ مسجد چنین شد ندا \* بنا کرد مسجد بنا م خدا  
سنه ۱۰۸۲ هـ

(Translation)

“For whom is the Kingdom to-day? For God,—the One, the powerful.

“Musa Khan built this mosque of his, which was completed in the reign of King Abdulla. For the chronogram of the mosque this (invisible) voice was heard.

“Built the mosque in the name of God ” 1082 A.H. (1671 A.D.).

The other inscription on two pieces of black basalt slab is lying close to a grave in the courtyard. This epigraph relates to a mosque which was erected by the endeavours of Shaikh Muhammad Ibne Khatoon, Peshwa of Sultan Abdullah Qutbshah.

The epigraph runs thus (*vide* plate):—

د ر ز ما ن شاه خیرا ند یش گرد و ن با رگاه \* یا فت اتمام این بنا از سعی شیخ پیشرو  
خواستم چون سال تاریخش ز پیر غیب گفت \* شد بحکم شاه عبد الله این مسجد بنا  
کتبه لطف الله الحسینی التبریزی - سنه ۱۰۴۳ هـ

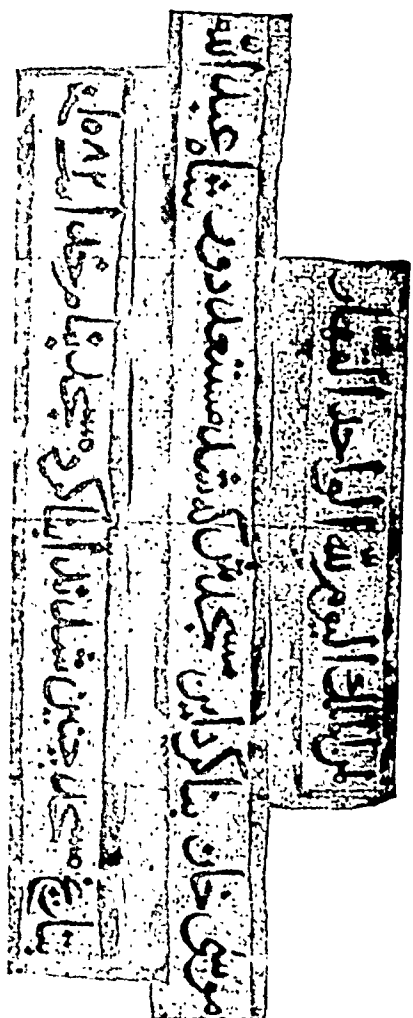
(Translation)

“During the reign of the well-wishing king, of heavenly court.

“This building was completed by the endeavours of Shaikh the Peshwa.

“When I asked the invisible inspirer for a chronogram of the building; he said.

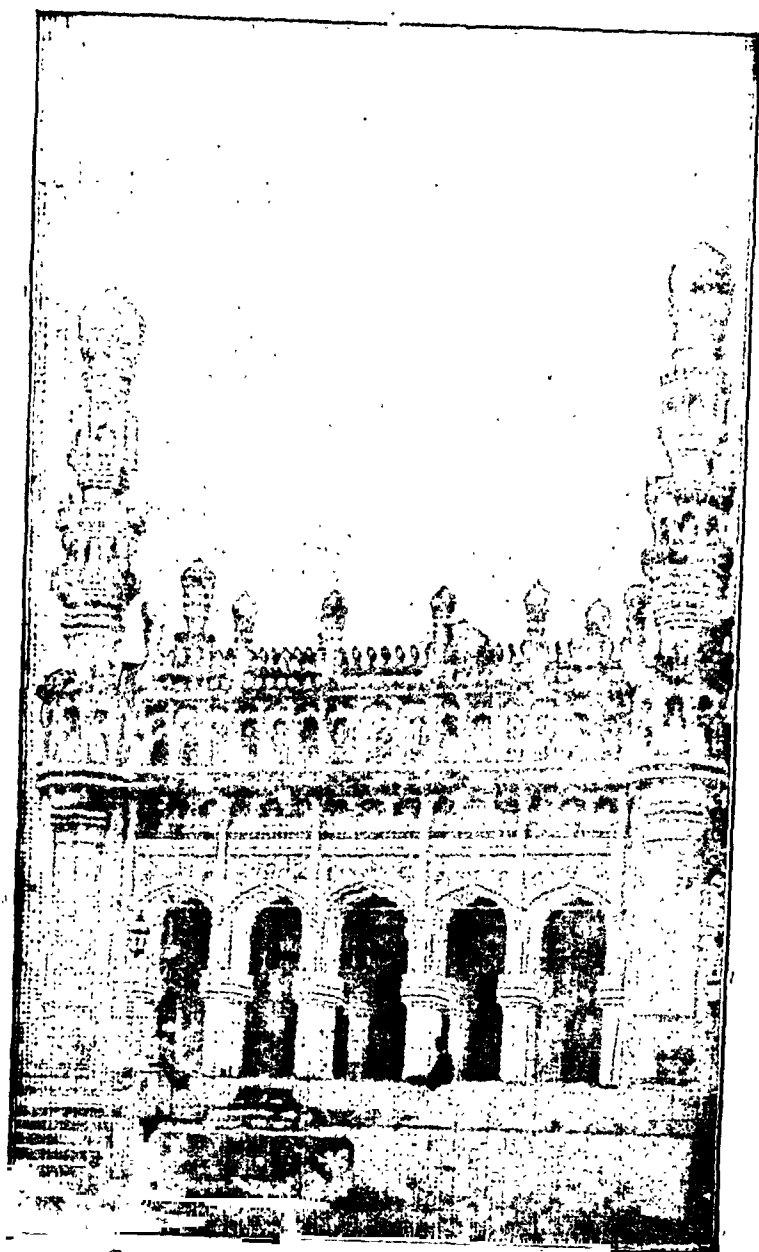
“This mosque was built by the orders of King Abdullah 1043 A.H. (1633 A.D.) written by Lutfullah al-Husaini of Tabriz.”



Inscriptions of Toli Masjid (Prayer-Niche).



Inscription slab in the courtyard of Toli Masjid.



Toli Masjid. No. 23.

(g)=Has been repaired.

(h)=Should be protected.

(j)=This mosque was built by Musa Khan Mahaldar (Chamberlain) of King Abdullah Qutbshah. It appears that originally, the courtyard had a large garden. The 6 ft. elevated terrace of the mosque contains flights of steps on all three sides. (North, South and East). This building is divided into two Dalans. the outer hall has five arched openings and the inner only three. Two minarets 60 feet high, flank the building at each side. The Musa Burj of the Golconda Fort was also built by Musa Khan, who was a Minister as well as the General of Abdullah Qutbshah. The author of Gulzare-Asafiyah ascribes the name of "Damri Masjid" to this mosque and writes that, "when Musa Khan held the construction charge of the Mecca Masjid, he was allowed a discount of one Dumri (9 farthings) per rupee out of the building expenditure; which amount he utilized in building another mosque, at the western side of the Karwan on the road to Muhammad-nagar fort." Musa Khan had a hand in the succession of Abul Hasan to the throne of Golconda after the demise of King Abdullah.

## No. 24.

(a)=Mausoleum of Syed Muhammad Akbar (New)

(b)=Near Purani Haveli.

(c)=Sarf-i-Khas and Mutawalli.

(d)=III c.

(e)=

(f)=None.

(g)=Fair.

(h)=Unnecessary.

(j)=Syed Muhamamad Akbar was the son of Mir Muhammad Baqar Damad, whose famous book 'Qabasat,' is well known. During the Quth-shahi reign he was ranked among the learned men of his time. He is buried by the side of the grave of his wife near Purani Haveli, in a roofed enclosure set with bamboos just opposite the house of the late Nawab Qadeer Jang Bahadur. None of the graves bears any inscription and the correct date of his death is not known but his father<sup>1</sup> died in 1041 A.H.

His anniversary is observed every year on 17th Rabiul-Awwal by the Sarf-i-Khas and the Mujawir, other inhabitants of the vicinity also taking part in it.

## No. 25.

(a)=Gosha Mahal (New).

(b)=Near H. E. H's. Gunnery (Top Khana).

(c)=Government.

(d)=II a.

(e)=1083 A.H. (1627 A.D.).

(f)=None.

(g)=Fair.

(h)=Should be protected.

(j)=A few extensive halls which now remain out of the Gosha palace and other outhouses, are at present used for military purposes. This palace was originally built by Sultan Abdullah, but it was completed by Abul Hasan Tana Shah. It was composed of 1,000 halls and the frontage was considerably high. An expenditure of Rs. 340,000 was incurred on this huge building, but no vestige of it remains now, save a very large reservoir of the same name,

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1. Salafatul—'Asr by Syed Ali Khan Madani.

which gives one some idea of what the grandeur of this lofty palace must have been.

In 1097 A.H. (1685 A.D.) on the occasion of the last siege of Goleonda, Prince Shah Alam had encamped here. This palace was used as a resort for the Royal ladies ; hence the name of Gosha (Shelter from observation) was appropriately given to this building. It is said that a subterranean passage formerly existed from here to Goleonda which is now blocked up. According to the 'Tarikhe-Zufra (MSS) " the name of " Goshamahal " was given to this palace because it was situated in the village of Gosha and Tana Shah had built a lofty palace 15,000 feet square and 75 feet high. In front of an extensive terrace there was a very large reservoir (1,365 ft.L. 1,230 ft. W. and 12 ft. D.) resembling a tank whose brink was covered with flat stones and the water was supplied to this reservoir from the Husain Sagar tank." According to this history the following inscription was fixed in one of the halls, which is now perhaps buried under the debris of the palace.

شاه عالم پناه و اقبال قدر	*	که رسد فیض او به بحر و بر
رتبه افزای افسر و دایم	*	باد فرما فروای هفت اقلیم
ناهنی ظلم و محنتی دین اسفا	*	ممالک ملک در جهان این است
عالم و فاضل و سخنی و کریم	*	عادل و اشجع و شفیق و رحیم
متشرع چنان که می باید	*	متورع چنانکه می شاید
با هم مهربان بود این شاه	*	عظمر لطف هست ظل الله
یار در ماندگان مانده زپای	*	یاورش مصطفی بهر و سرای
از برای همین کند دعا	*	آدم اندرز عین ملک بسماء
یا الهی تو در امان داری	*	حافظش باد تا جهان داری
ساخت تالاب شاه دریا دل	*	که از و گشته یم و بحر خجل
آبش از آینه مصفا تر	*	بهذاق همه چو شیر و شکر
حوض و تالاب دیده شد یکسر	*	کس ندیده چنین بدور قمر
هرکس آب خورد ازین تالاب	*	می شود باد شاه عالم آب
این چنین حوض را خضر ساقیست	*	تا ابد آب اندران باقیست
اندرین نشاء گر خضر ساقیست	*	آنچه ان مر قضی علی و ایست
از خدا خواستم برایش دعا	*	آمد از غیب اینک باد بقاء

سال تاریخ این خجسته بنا و \* با خردن کفتمش که را و نما  
گفت با من که شد نجات همه \* آب آن با عمت حیات همه سنه ۱۰۹۶-۱۰۹۷  
قصر فروزش را نمودن بد هر \* کس ندیده چنین بهلک بشهر  
سال و ماهش مبارک و ایام - \* مرتضی یا و ر ش بحق کرام  
سال تاریخ این رفیع اثر \* خرد از روی صدق گفت بصر  
(۹۳)  
شاه بیتے چنین ندیده کسی \* با د فر خنده این بشاه به  
(۱۰۰۴)

It appears from the couplets of this inscription that this building was completed during the years 1096-1098 A.H. in the course of 2 years. The chronogrammatic hemistich ( شاه بیتے چنین ندیده کسی ۱۰۰۴ ) giving the date of its completion (1004) fails in accuracy and the excess of defect is supplemented by ( روی صدق ) which is ( صد ) (90+4=94) after the manner of Abjad, thus we have the date required (1004+94) viz., 1098 A.H.

## No. 26.

(a)=Qutbc-Alam Mosque (New).

(b)=Near Baradari of Shamsul-Umara Bahadur.

(c)=Government.

(d)=II a.

(e)=The reign of Sultan Abdullah 1035 A.H.—1083 A. H., (1626 A.D.—1672 A.D.).

(f)=The mosque has no inscription. The other 3 inscriptions, two in the courtyard of the mosque and one in a room close to the entrance of the courtyard, are as follows :—

(1) On the headstone of Kalbe Ali's tomb.

۱۰۸۷ هـ - بتاریخ بیست و نهم ماه جمادی الاول روز شنبه کلب علی ولد سلیم  
وفات یافت

(1) " The year 1087 A.H. on twenty-ninth Jamadiul-Awal, Monday. The death occurred of Kalbe Ali son of Saleem "

بسم الله الرحمن الرحيم - اللهم صل على محمد بن المصطفى وعلى والى وابتول  
فاطمة والحسن وعلى زين العابدين  
ومحمد بن الباقر وجعفر بن الصادق والكاظم موسى والرضا على والتقى محمد  
والتقى العسكري الحسن والمام مهدي صاحب الزمان خليفة الله الرحمن  
سيد الانس والجان صلى الله عليه وآله وسلم

(Translation)

"In the name of the God, the merciful, the compassion-  
ate." "Shiite Darud"

(2) On the headstone of a grave (unknown) in the  
courtyard of Qutbe-Alam Mosque.

اللهم صل على النبي والوصي والبتول والباطين والسجاء والباقر والصادق  
والكاظم والرضا والتقى والتقى والامير والامير سنة ٨٠٨-٨١٠

"Shiite Darud—1087 A.H."

(3) On the sarcophagus of Syed Miran Bukhari, situ-  
ated in a chamber.

١- شهد الله لا اله الا هو. الملائكة واولو الامم فانما بالقسط لا اله الا هو العزيز العليم

٢- لا اله الا الله محمد رسول الله على والى الله

٣- بسم الله الرحمن الرحيم الحمد للرب العالمين الرحمن الرحيم

مالك يوم الدين اياك نعبد واياك نستعين اهدنا الصراط المستقيم صراط الذين

انعمت عليهم غير المغضوب عليهم ولا الضالين - الحمد ذاك الكتاب

لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب ويقيمون الصلاة

وعمارزقناهم بفقرون والذين يؤمنون بما انزل من قبلك وبالاخرة

هم يوقنون اولئك على هدى من ربهم والاولئك هم المفلحون -

الله لا اله الا هو الحق القيوم لا تأخذه سنة ولا نوم له ما فى السموات

وما فى الارض من ذا الذى يشفع عنده الا باذنه يعلم ما بين ايديهم

وما خلفهم ولا يحيطون بشئ من علمه الا بما شاء وسع كرسيه السموات

والارض والاربع حفظهما وهو العلى العظيم -

٤- يسين - والقرآن الحكيم انك امن المرسلين على عراط مستقيم تنزيل

العزيز الرحيم لتذركو ما نذر اباؤهم فهم غافلون لقد حق القول

على اكثرهم (فهم غافلون لقد حق القول على اكثرهم) فهم لا يؤمنون انا

جعلنا فى اعناقهم اغلالا فهم الى الاذمان بهم معممون وجعلنا من بين ايديهم

سدا ومن خلفهم سدا فاغشى عنهم لا يبصرون وسوا عليهم انذرهم ام

لم تذركهم لا يؤمنون انما نذر عن اتبع الذكرو خشى الرحمن بالغيب

فبشره بمغفرة واجركريم - انا نحن نحي الموتى ونكتب ما قدموا و

اثارهم وكل شئ احصيناه فى امام مبين -



(Translation)

(1) "God hath borne witness that there is no God but He, and the angels and those who are endowed with wisdom profess the same, who executeth righteousness; there is no God but He, the mighty, the wise."

(2) "There is no God but He, Muhammad is his prophet, Ali is the favourite of God." (Shiite creed).

(3) "In the name of the God the merciful and compassionate. Praise be to God, the Lord of all creatures, the most merciful, the King of the day of Judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou art incensed, nor of those who go astray" (Chapt. I.)

"A. L. M. There is no doubt in this book, it is a direction to the pious who believe in God without seeing Him who observe the appointed times of prayer, and distribute alms out of what we have bestowed on them; and who believe in that revelation, which hath been sent down into thee, and have firm assurance in the life to come; these are directed by their Lord, and they shall prosper." (Chapter II.) "Throne Verse."

(4) "Y. S. I swear by the instructive Quran, that thou art one of the Messengers of God, sent to show the right way. This is a revelation of the Most Mighty, the merciful God; that thou mayest warn a people whose fathers were not warned and who live in negligence. Our sentence hath justly been pronounced against the greater part of them (*who live in negligence. Our sentence hath justly been pronounced against the greater part of them*) wherefore they shall not believe, we have put yokes on their necks, which come up to their chins; and they are forced to hold up their heads; and we have set a bar before them, and a bar behind them, and we have covered them with darkness; wherefore they shall not see. It shall be equal unto them whether thou preach unto them, or do not preach unto them, they

shall not believe. But thou shalt preach with effect unto them only who follow the admonition (of the Quran) and feareth the Merciful without seeing him, wherefore bear good tidings unto him of mercy, and an honourable reward. Verily, we will restore the dead to life, and will write down their work which they shall have sent before them, and their footsteps which they shall have left behind them, and every thing do we set down in a plain register." (Chapt. XXXVI). The inscription No. 3, (c) has a repetition of the Quranic verse given in the brackets. Mistakes of this nature very rarely occur in inscriptions. This inscription is engraved in the Thulth script and 'Tauqi' style of the finest description.

(g) = Good.

(h) = Should be protected.

(j) = This mosque is situated inside Aliabad gate, near the Baradari of Shamsul-Umara Bahadur. It comprises three Dalans of stone and mortar on an elevated terrace. Hayath Baksh Begum mother of Sultan Abdullah Qutbshah, built this mosque for her religious head, Qutbe-Alam who died in his 150th year on 4th Shawal, 1163 A.H. (1750 A.D.). The graves of Qutbe-Alam and his brother Hafiz Muhammad are situated in an uncovered enclosure just below the terrace of the mosque. In the Northern direction his father Hafiz Syed Shah Miran Bukhari is buried in a room, whose grave is of polished black basalt and its sarcophagus contains inscription No. 3 (1, 2, 3 and 4) which is one of the most excellent specimens of bold Thulth calligraphy. Shah Bukhari originally came here from Bijapur in company with Emperor Aurangzeb and died in Hyderabad in 1125 A.H. (1713 A.D.)

The inscriptions Nos. 1 and 2, which belong to the year 1087 A.H. are of unknown people.

## No. 27.

- (a)=The tomb of Hazrat Syed Shah Raju (New).
- (b)=Out-side Fatch Darwaza, near Ghazi Banda.
- (c)=Mujawir.
- (d)=II b.
- (e)=The reign of Abul Hasan 1096 A.H. (1684 A.D.)
- (f)=None.
- (g)=Fair.
- (h)=Should be protected.
- (i)=Syed Shah Raziuddin (Shah Razu) alias Shah Raju II, a nephew of Husain Shah Wali (son-in-law of Sultan Ibrahim Qutbshah), came here from Bijapur during the reign of Sultan Abdullah, who conferred a Jagir on him and Abul Hassan had been from the outset his devoted disciple. Through the spiritual provisions of Shah Raju II, he became son-in-law of the King and ascended the throne of Qutbshah.

His father Syed Shah Raju I, a brother of Husain Shah Wali, was the recipient of a Jagir and monthly allowance from Sultan Muhammad Quli, but during the intrigue of Muhammad Khuda Banda for the deposition of his brother Muhammad Quli, Shah Raju I, sided Khuda Banda and the famous secret council was held in his house. The King becoming aware of this plot ordered the imprisonment of all the conspirators, Shah Raju I, in the meantime fled to Bijapur and ended his days there.

His son Shah Raju II, died here in 1096 A.H. (1684 A.D.) during the reign of Abul Hasan Tana Shah, who built a very splendid dome on his grave with extensive Dalans and colonnades of ashlar masonry. It may be safely asserted that none of the domes of the Dominions can compare with this magnifi-



Syed Shah Raju.



cent three storeyed building of finely proportioned arches. Other members of the family of Shah Raju II, are also buried here on either side of the central grave. The western wing of the building was under construction when the Quthshahi dynasty was overthrown and consequently this portion and the inner plastering is still incomplete. The golden spire above the dome was fixed by Tahniatunnisa Begam (mother of Asaf Jah III) during the reign of Asaf Jah II. The canopy and wooden litters were completed by Asaf Jah IV. The enclosed plate of his photograph is a copy of his painting now in the British Museum collection.

A few furlongs ahead of this building another smaller dome of Syed Shah Shamsuddin, Ali Akbar is situated in an old cemetery. He is said to have been an uncle and spiritual head of Shah Raju II; the present dome was built during the reign of Abul Hasan Tanasheh in 1035 A.H. It is profusely decorated with inscriptions and represents fine specimens of excellent Nastaliq and Thuluth calligraphy of bold type. The massive entrance doors of the mausoleum are of highly polished black basalt.

The Nastaliq inscriptions are carved on wooden panels fixed on all four sides of the building. They

My reading of the lower bands is as under:—

Over the Eastern Dalan, the words "هو" "هو" are inscribed in six medallions

هو هو هو هو هو هو (هو العلى العلى العلى العلى العلى العلى)

هو هو هو هو هو هو (هو العلى العلى العلى العلى العلى العلى)

Over the Northern Dalan, the words "هو" "هو" are inscribed in six medallions.

هو هو هو هو هو هو (هو العلى العلى العلى العلى العلى العلى)

هو هو هو هو هو هو (هو العلى العلى العلى العلى العلى العلى)

Over the western Dalan, the words (هو العلی الاکبر) are inscribed in six medallions.

- ۱- ساخت تا گنبدی بزرگ (سال تاریخ این خجسته بنا) شد
  - بخوبی قرینه مسجد (محمّد)
  - ۲- درخیا بان صفحه از ره فکر (هاتفه گفتار و صد سید) تا خدمت اکمید خامه بجد
- ۵۱۰۸۵

Over the southern Dalan, the words (هو العلی الاکبر) are inscribed in six medallions.

- ۱- (.....Missing.....) (هو الله)
- ۲- هرکس که درین روضه را آید بطواف (هو العلی الاکبر) از معنی حج اکبر آگاه شود

The Text of the upper bands which are inscribed on black basalt in bold Thulth is as follows:—

*On the top of Eastern Dalan.*

- ۱- اللهم صل علی محمد المصطفی المرتضی علی و ابنته فاطمة والسبطین \*
- ۲- بسم الله الرحمن الرحیم -
- ۳- انا انزلناه فی لیلة القدر وما ادریک ما لیلة القدر
- ۴- لیلة القدر خیر من اربع شهر
- ۵- تنزل الملائكة والروح فیها باذن ربهم من کل امر سالم هی حتی مطلع الفجر
- ۶- الحسن والحسین وعلی زین العابد والباقر محمد والصادق جعفر \*

*On the top of the Northern Dalan.*

- ۱- \* والکاظم موسی و الرضا علی والتقی محمد والنقی علی والزکی العسکری الحسن \*
- ۲- الله لا اله الا هو الحی القيوم لا تأخذه سنة
- ۳- ولا نوم اذما فی السموات و ما فی الارض
- ۴- من ذالذی یشفع عند الله الا باذنه یعلم ما بین
- ۵- ایدیه و ما خلفهم ولا یحیطون بشی من علمه الا بما شاء +
- ۶- \* وصل علی الحجة النبی الخلف الصالح \*

*On the top of the Western Dalan.*

- ۱- \* واملنظر المظفر المهدی محمد المهدی صاحب العصر والزمان \*
- ۲- + وسع کرسیه السموات والارض ولا یؤده
- ۳- حفظهما وهو العلی العظیم
- ۴- لا اکره فی الدین قد تبین الارشد من الغی ومن یکفر باطلا غوت
- ۵- ویومن بالله فقد استمسک بالعروة الوثقی +
- ۶- \* وخليفة الرحمن وسيد الانس والجان صلوات الله عليهم اجمعين







Syed Muzaffar.

*On the top of the Southern Dalan.*

- ۱- ناد علیا مظهر العجا ئب
- |                       |
|-----------------------|
| با نیده سلطان حسین    |
| ابن انبیا قلی خان (۱) |
- تجدید عونا لک فی النوا یب \*
- ۲- لا انصام لها ولا لله سمیع علیم الله ولی الذین  
 ۳- آمنوا یخرجهم من الظلمات الی النور والذین  
 ۴- کفروا اولیاءهم اطاغوت یخرجونهم من النور  
 ۵- الی الظلمات اولیک اصحاب النار هم فیها خالدون  
 ۶- \* کل هم وغم سینجلی بولا یتک یا علی

**No. 28.**

- (a)=The grave of Syed Muzaffar Mazindarani (New)  
 (b)=Near Hari Baoli.  
 (c)=Sarf-i-Khas.  
 (d)=II c.  
 (e)=The reign of Abul Hasan Tana Shah.  
 (f)=None.  
 (g)=Fair.  
 (h)=Should be protected.  
 (j)=He was closely connected with the royal family of Mazindaran (Persia) and became the first Minister of Tana Shah in 1083 A.H.; but shortly afterwards he became unpopular owing to his ill-temper, and the king was also displeased with him, with the consequence that Madanna who was his Peshkar, came into power and Syed Muzaffar was imprisoned and most probably died in confinement. His grave is situated in the house of Fakhrunnisa Begum close to the house of the Chief Qazi of the city near Hari Baoli, the former house at present belongs to the Sarf-i-Khas. His grave is built of mortar and is enclosed by a

1. Ambiya Quli was sent by Sultan Muhammad Qutbshah to receive the Persian Ambassador Husain Beg Qibchachi when he was entering the Dominions in 1021 A.H. (Gulzare-Asafiyah) p. 13.

low wall. According to contemporary history his house and garden were situated near the Mir Jumla tank, once graced by the presence of the king during the illness of Syed Muzaffar and on this occasion he presented to the King his Sultan Shahi Garden, which afterwards the king visited frequently during the rainy season when the Mir Jumla tank was filled to the brim. The enclosed plate is a copy from the British Museum collection.

## No. 29.

(a)=The mosque of Miyan Mishk.

(b)=Mustaidpura, near the Old Bridge.

(c)=Government.

(d)=II a.

(e)=1085 A.H. (1674 A.D.) 1092 A.H. (1681 A.D.)

(f)=1. The following Inscription is fixed on an arch-shaped black stone tablet (3' 2" × 7' 9") over the western gateway in Naskh style (*vide* plate 1 :—

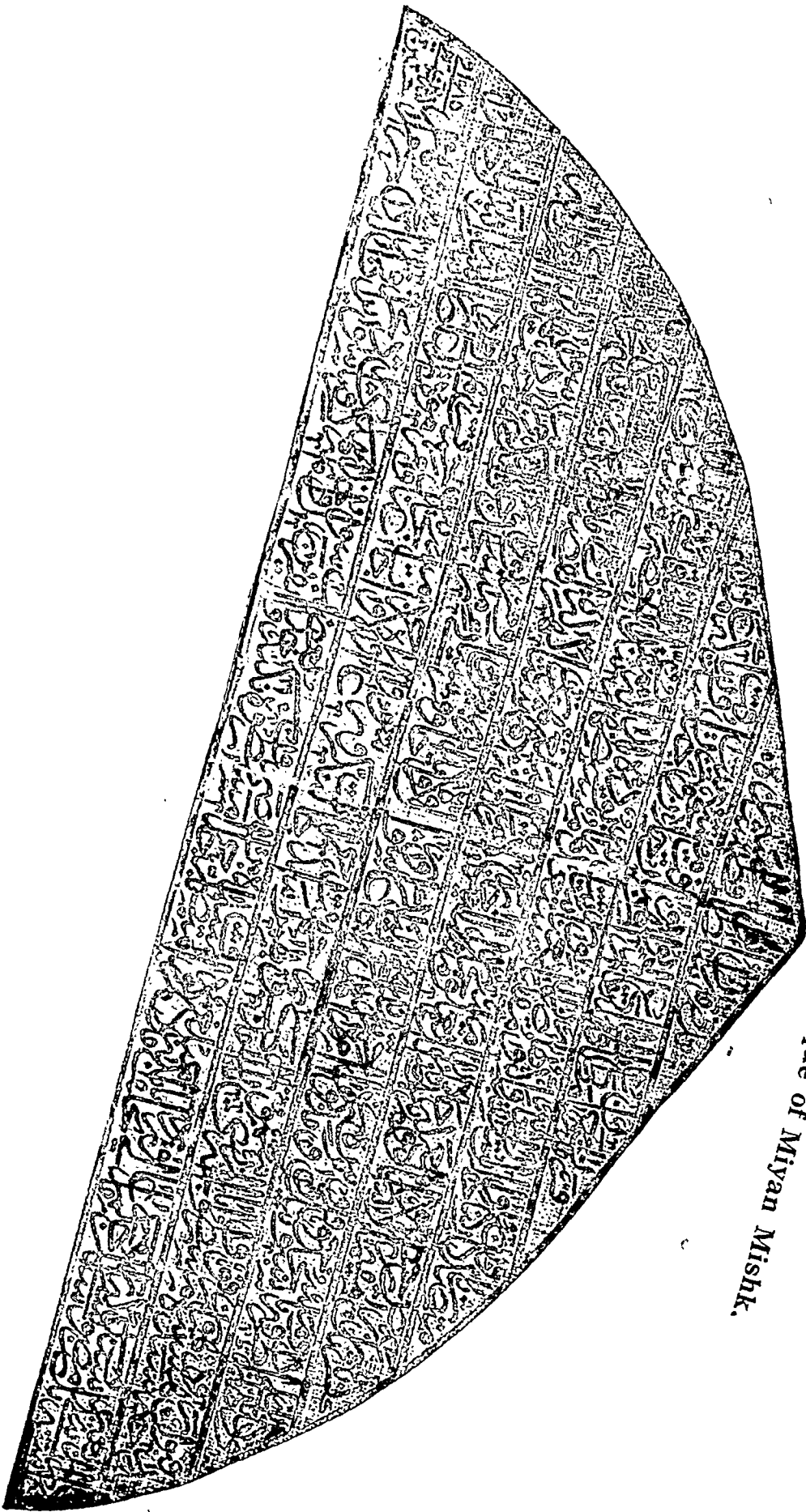
(۱) نقل فرمان سلطان ابوالحسن قطب شاه  
 (۲) فرمان جهان مطاع آفتاب (۱) ارتفاع ازدیوان هما یون خلافت مشهور  
 چنان زینت صد وریافت کم عا ملان  
 (۳) متصدیان و کارکنان حال و استقبال و عقاصان (۲) کنوا لغا نه تها نه  
 مستعد پور رعنایت شاهانه مستظمر بوده بداند که مقرر اب الحضررت  
 اب لغا قانی ملک مشک سر لشکر

1. This word has been read (أسمان) by Mr. Yazdani (E. I. M. 1917-18 p. 51).

2. The word (مقا صا) is most probably used for (مکاسم) in which a village is held free by a person on condition of his protecting the property of passengers.

3. This has been read (کنوا لغا نه و تها نه مقا صا ثیا ن) (E. I. M. 1917-18 p. 51).

Over Western gateway. No. 1. Mosque of Miyan Mishk.





(۴) کرناٹک بعض عرض مقیمان حضور لامع الذور رسانید که حاصل بازارتعلق  
مسجد مشارا لیه خارج کرایه (4) سالانه مبلغ هشتاد و هون کمره (5) که تفصیل  
آن در فرمان گشت پیش جدار (6) ملکینای محمد نگر  
(۵) دوکانهای (7) بازارد و طرف مسجد بایک خوشبو فروش و نرویه مذکور  
از مراحم شاهان برای (8) اخراجات لنگر  
عاشور و الاوه و آبدارخانه و فرش و روشنائی مسجد عزبور و اخراجات  
دیگر عنایت مرحمت شود لهذا التماس مومنی الیه  
(۶) بد رجہ قبول رسیده هشتاد و هون مسطور فوق را با آنچه از معمولی بازارد  
مذکور بهم رسد جهت اخراجات لنگر و عاشور  
و الاوه و اخراجات مسجد عنایت و مرحمت فرمودیم امر عالی صادر  
است که سال بسال بلا خلل  
(۷) جاری داشته از تغییر تبدیل مصون شنا سند (9) و کسی که از حکم  
فرمان (10) عالی تخلف ورزد یا آنکه مبلغ مذکور را مختصر ف شده  
با اخراجات مسطورہ صرف نه کند بغض خدا و نفرین رسول خدا و ائمه  
هدی مقرر شود تحریر وی الذریخ شهر محرم ۱۱ (11) - کتب حسین بن  
تقی فی ۱۰۸۵

### (Translation)

" Copy of the farman of Sultan Abul Hasan Qutb Shah

" This farman, obeyed by the world and as exalted as the sun, has received the honour of issuing from the auspicious court, filled with imperial dignity, to this effect that the present and future revenue officers, accountants, subordinate establishment and landholders of the Kotwalkhana<sup>12</sup> and police station of Mustaidpur, having been protected by Royal grace should know that the trusted servant of the Imperial court, Malik Mishk, the Commander of the Carnatic troops, has been granted the honour of laying this request before those

(4), (5), (6), (7), (8), (9) and (10) All these underlined words have been omitted in E. I. M. 1917:18 (p. 51).

(11) This date, i.e., 1st (Moharram) has been omitted in Mr. Yazdani reading. (*Ibid*).

(12) An Office where transactions of Police, Judicial and revenue laws were regulated.

standing in the resplendent court that the income of the bazaar attached to the mosque of the above mentioned (Malik Mishk), besides the annual rent of 80 pure huns<sup>1</sup>, as detailed in the farman in front of the wall of the shop of Muhammadnagar and stalls on both sides of the bazaar of the mosque of Babeg, perfume seller and Narva aforesaid, by royal munificence be graciously awarded and endowed for the expenses to be incurred in connection with the feeding of the poor, the religious ceremonies of the first ten days of Moharrum, and the maintenance of Alawa<sup>2</sup> and Abdar Khana<sup>3</sup> and the carpets and lights of the above mosque as also for other expenses. Accordingly, the request of the aforesaid (Miyān Mishk) having been granted, we have awarded and endowed the eighty huns referred to above, in addition to that which may be collected from the rents of the bazaar, for the expenses to be incurred in feeding the poor, the religious ceremonies of the first ten days of Moharrum and the maintenance of Alawa and the mosque. The august command remains in force that the endowment should be continued without any deviation from year to year and should not be affected by any change, and whoever disobeys the high order of the Farman or appropriates the endowment for such purposes as are not indicated therein, shall be overtaken by the wrath of

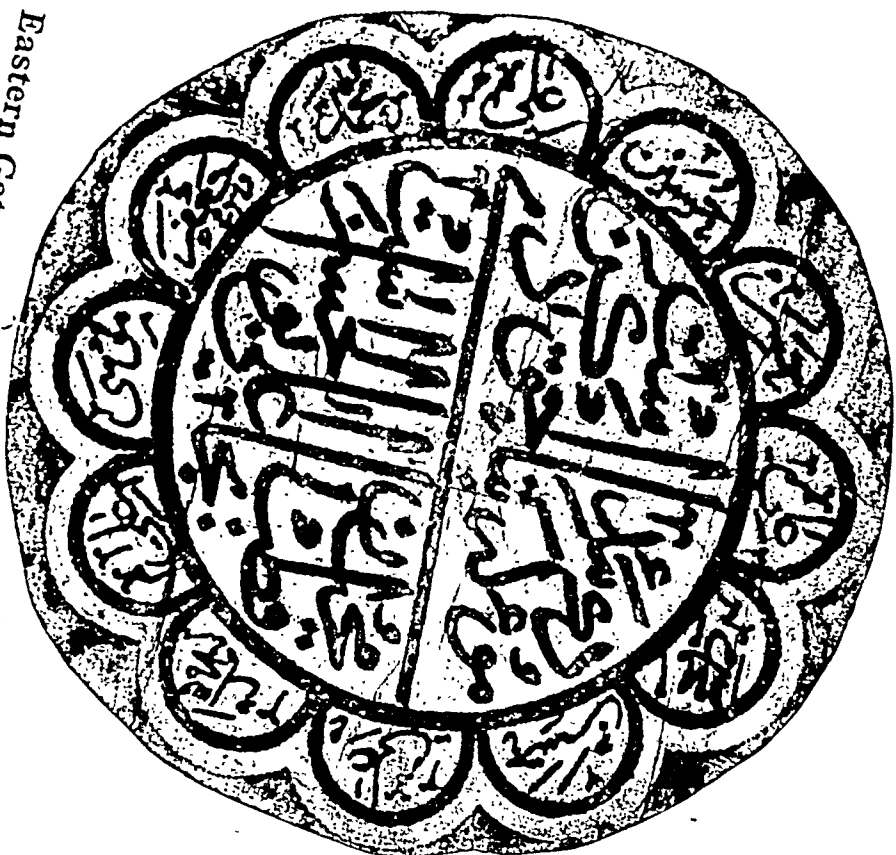
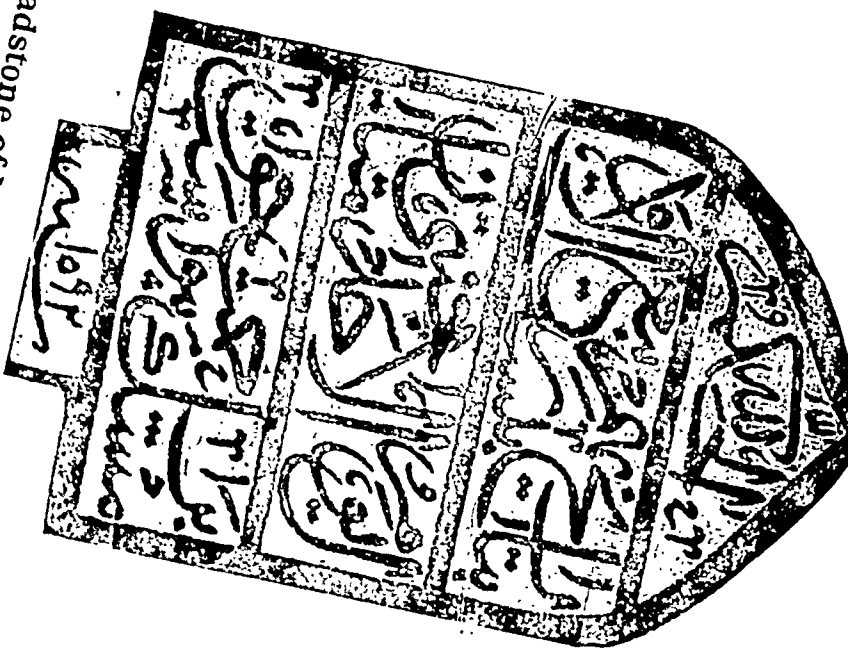
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(1) The pagoda of the Deccan, about 52 grains, worth  $4\frac{1}{2}$  Moghal rupees.

(2) Where fire and incense is burnt during the month of Moharrum.

(3) A place where cold drinks are distributed during the month of Moharrum.

Headstone of Miyan Mishk's Tomb  
No. 9.



Eastern Gateway (Circular inscription)  
No. 2. Miyan Mishk.



درمغنی . الحو . باجمو . زعمو . موضو

بعد از این که در این کتاب  
در این کتاب

[illegible]

در این جوهر طهرانی و خزان یمنی کنیزان  
 به یونان و ارام و اور و افراسیاب میوه  
 در کوهستان و در کوهستان و در کوهستان

تدبر حلالی کو عیونک منہ

ما انصف

[illegible]

بسم الله الرحمن الرحيم  
الحمد لله الذي هدانا لهذا  
ما كنا لنهتدي لولا أن هدانا الله  
والحمد لله رب العالمين

God and the imprecation of the Prophet of God and the Imams of the path of righteousness. Written on the 1st of Moharrum. Inscribed by Husain son of Taqi, in 1085 (A.H.)." (1674 A.D.)<sup>1</sup>.

2. This circular inscription over the Eastern gateway is composed of the verse which was according to Tarikhi Zufra inscribed in the Royal seal of Tana Shah (*vide* plate II) and his small seal contained (خدمه با لخير والسعادۃ).

(۱) یا حضرت فاطمه الله محمد علی (۲) علی - حسن - حسین - علی - محمد - جعفر - موسی - علی - محمد - علی - حسن - محمد (۳) که بتائید حق دکن است بجان محب علی قطب ابوالحسن است (۴)

(Translation)

(1) "The names of twelve Imams are arranged in a circle."

(2) "The Deccan is by Divine grace the abode of love, Qutb Abul Hasan is by soul, the lover of Ali."

(3) Below the above inscription another tablet 5'8" × 4' 8" is carved in the broken (شست) or current Persian hand, which is a corruption of the (تعلیقی) (*vide* plate III).

(۱) نقل فرمان سلطان ابوالحسن قطب شاه - عالم ان کنوا لسانه و تها نه مستعد  
پور و موضع طا پور و والی قلعہ مبارک احمد انگر مستظہر بود (۵) بد اند  
کہ معتمد انخد مت ملک مشک

(۲) کلید اربعہ عرض مقیمان حضور لامع انور ر سائند کہ حاصل باز ارمسجد  
خود و پنت و با غچہ و پتہ (۶) قطع زمین مزرعہ انعام خود و وظیفہ مسجد  
و غلہ زمین انعام میر ملک خرید خود کہ در موضع

(1) This has been freely drawn from the English translation of Mr. Yazdani with necessary alterations. (*Ibid*).

(2) All these names have been omitted by Mr. Yazdani (*Ibid*)

(3) This word is (موردے) (Zufra MSS.)

(4) This has been read by (Mr. Yazdani) علی ابوالحسن است (E. I. M. 1917-18 p. 52).

(5) This word has been read (برجہ) E.I.M. 1917 18 p 52.

(6) This also has been read (سہ) (*Ibid*)

(۳) مذکور را قسمت بعد از اخراجات ضروری آن سیدد بیست و (۱) جهت لنگر عا شورالاره و آبادارخانه چهل وون سا لیا نام جهت لنگر مسجد و روشنائی و بعضی سالیانه ششاد وون در ثلث زمین انعام میر ملک

(۴) مشاهره داران لنگر مسجد و بعضی یکصد و وون و آنرا متولی بیست وون وون ده وون فراش شش وون نیل چراغ شش وون فرش مسجد و ربع وون مطبخ شش وون سقا شش وون جهت تعمیر مسجد بعضی وازده وون

(۵) دیوتی شفت نیم خون در بان د وازده خون د و نفر از (۲) جا روکش شش خون نویسد بهمن (۳) ششت خون در ربع اخراجات حمام و مشاوه داران سالیانه نمود و ششت خون آنرا عبزم سالیانه چهل خون خوراک گاو و دوا و وریسمان شانزده و ربع خون پله کاری (۴) شش خون (۶) کیسه مال د و نفر را پانزده (۵) خون فزایش شش خون تیل چراغ یک نیم خون حصیر و انگیر و غیره یک ربع خون مالی آب کش د و نفر (۶) را زده خون بدین موجب وقت صحیح شرعی نموده بند حضرات د وازده امام علیهم السلام نزد یک

(۷) مسجد خود یک حبه نجا و زخمود و طعام بختم بد ریشان و مستحقین می خوراند و با شفا خراجات عاشور و حمام و مشا و ره چاکران می رسانند و با شفا لهذا التماس می آید بد رج قبول رسید و امر عالمی صادر است (۷) که بر نهیم وقف

(۸) نمودن عشا را لایم سال بسال بلاخلل جاری داشته از معزال (8) و تدیل اجتناب نمایند و با نهم از روی معموری با زار و پنت و با نهم و معز عم شرم (9) بهم رسد بدل اخراجات

(۹) صرف نماید که تغافل و رزد یا طمع نماید مسلمانان یا دزد و هر که باشد بغضب و سخط خدا می گرفتار شود و از شفاعت شفیع روز جزا محمّد مصطفی صلی الله علیه و آله و سلم بی نصیب و روستیا گردد

- 21089 21089

(1) This word has been written before (سایت) by Mr. Yazdani E.I.M. 1917 p. 52.

(2) This word has been read ( 1 , ) (*Ibid*).

(3) This word has been read (لَا) (*Ibid*).

(4) This has been read Palla Kar. (*Ibid.*)

(5) This has been read (لَا يَنْفِي) (*Ibid*).

(6) This word has been entirely omitted (*Ibid.*)

(7) This has been read (شد) (*Ibid*).

(S) This has been read (تغییر آئی) (*Ibid.*)

This has been read (زمین چہ) (*Ibid*).

(Translation)

(1) "Copy of the Farman of Sultan Abul Hasan Qutb Shah. The revenue collectors of the Kutwalkhana and Thana of Mustaidpur and village of Atapur, in the vicinity of the auspicious fort of Muhammadnagar (Golconda) may know that the trusted servant Malik Mishk,

(2) "the keeper of the Royal key has laid this request before those standing in the illustrious presence that the income of the bazaar, attached to his mosque, the market the garden and the lease of the piece of cultivated land of his Inam (freehold), (also) the grant relating to the mosque and the produce of his land.

(3) "situated in the above village (Atapur) originally in possession of Mir Malik, as freehold and afterwards purchased by him, after the deduction of the relevant expenditure amounting to three hundred and twenty huns, and for the provisions of Ashur (ten days of Moharrum), the maintenance of the Alawa and the Abdar Khana, should be apportioned forty huns annually ; for the alms house of the mosque, the lights and other expenses ; eighty huns per annum, in addition to the produce of the freehold land of Mir Malik.

(4) "For the establishment of the almshouse of the mosque and for cognate purposes one hundred and two huns, out of which to the Superintendent of the mosque twenty huns, to the crier of the people to prayers ten huns, the spreader of prayer carpets, six huns ; oil for lamps six huns, carpets for the mosque, two and a quarter huns ; kitchen, six huns, to the water-carrier, six huns ; for conservation and other expenses of the mosque, twelve huns ;

(5) "torch-bearer, seven and a half huns ; door keeper, twelve huns ; two sweepers, six huns ; Brahmin clerk, eight huns and a quarter, for the establishment of the bath and other relative expenditure, ninety-eight huns per annum ; wood for it forty huns per annum ; fodder for oxen

buckets and ropes, sixteen and a quarter huns; mason for repairing steps, six huns,

(6) “two shampooers, fifteen huns; the spreader of carpets, six huns; oil for lamps, one and a half hun; matting and bath sheets, etc., one and a quarter hun; two malees for drawing water, twelve huns. The endowment thus having been made in strict accordance with the Muhammadan law should be spent, near

(7) “the mosque of the aforesaid Miyan Mishk and not the smallest deviation should be made on charities in memory of the twelve Imams—may peace be upon them. Food should be prepared and distributed to the poor and the deserving, and the expenses of the Ashur and the bath and the salary of the establishment be paid. Accordingly the request of the aforesaid (Malik) having been accepted, this exalted order is being issued that according to the terms of the endowment

(8) “made by the above Malik it should be continued without fail from year to year and any alteration and change avoided. And whatsoever be collected from the rents, of bazaar, the market place, the garden and the cultivated land should be utilized to meet the expenditure.

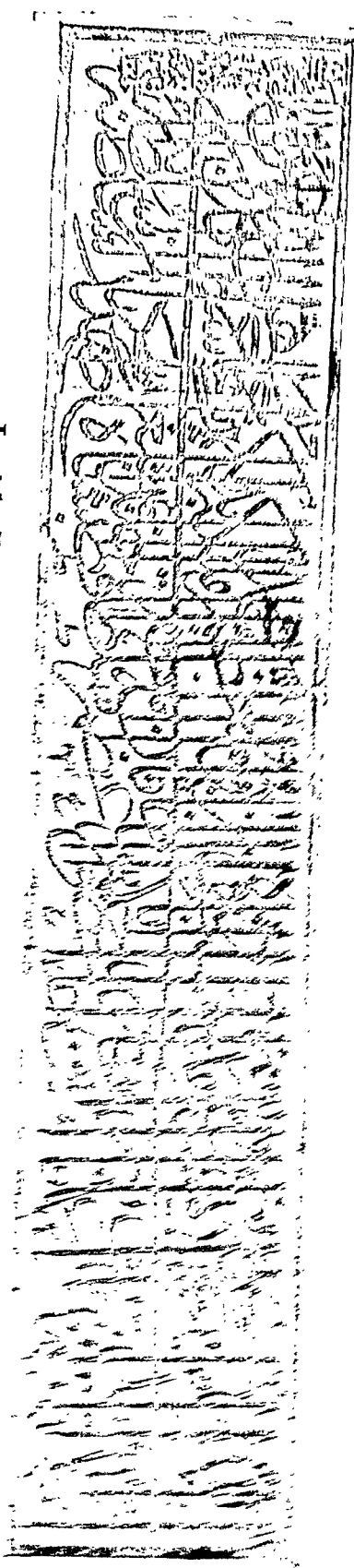
(9) “Whoever will disobey this order or encourage deviation therefrom, whether he be Muhammadan or Hindu shall be overtaken by divine wrath and displeasure and being deprived of the intercession of Muhammad Mustafa, the intercessor of the Day of Judgment—May God bless and assoil him (Muhammad) and his descendants. He (the disobeyer) shall be stricken with misfortune and shall be crestfallen. In the year 1089 A.H.” (1677 A.D.)<sup>1</sup>.

4. The following inscription is fixed on the inner side of the enclosure wall near the Eastern gateway, in Naskh style

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(1) This has been freely drawn from the English translation of Mr. Yazdani with necessary alterations.

Inside Eastern Gateway (Miyun Midek.) No. 4.





Over the doorway of Miyan Mishk's grave chamber. No. 5.

and 'Tauqi' script, but this appears to be inappropriate here and pertains to some other building. (*vide* plate VI) :—

الحمد لله والمنة له بتمام زسید ابرو عمارت فایض الانور مسمی بجاد و خانه  
حضورنا عدل رحسب الحکم شاه اعظم خاقان عظم ابوالعظفر سلطان (1)  
محمد قطب شاه خلد ملکه ابد ا بمبلغ یکہزار چہار صد ہن را یچ د ر السلطنتہ  
سلطان نگر حرسم الله تعالی عن کل شر و الخطر بتاریخ شہر محرم سنہ مذہس و (2)  
ثلاثین بعد الف

(Translation)

“ All praise and thanks are due to God that this luminous building styled the Magic House of his illustrious Majesty, was completed, by order of the great sovereign and mighty Emperor, Abul Muzaffar Sultan Muhammad Qutbshah, may God perpetuate his Kingdom ; at a cost of fourteen hundred hunns, the coin current at the capital Sultan-Nagar. May God, the most High, preserve it from evil and danger. In the month of Moharrum 1035,” (1625 A.D.).

5. Inscription over the doorway of the grave chamber of Miyan Mishk (*vide* Plate V).

(1) نقل فرمان سلطان ابوالحسن قطب شاہ  
(2) بجانب عاملان حال واستقبال موضع عطاپور حوالی قلعہ محمدانگر شرف اصدار (3)  
(3) یافت کہ ملک مشک التماس بہ پایہ سریر اعلی رسائید کہ مکمل زمین  
انعام خود (4) میر ملک د ر موضع مذکور بموجب قبائلیہ شرعی  
(4) ز خریدہ میر مزبور بر وجوہ خاص و اشجار د زمین مزرعہ وغیرہ آنرا (5)  
وقف شرعی نمودہ کہ ہر چہ حاصل شود بعدا خراجات ضروری آن بجهت

(1) The word (سلطان) has been omitted by Mr. Yazdani (E. I. M. 1917-18 p. 53).

(2) The word (و) has been written before (سنہ) (*Ibid*).

(3) This has been read (صدور) the (الف) of (محمدانگر) has also been omitted (E.I.M. 1917-18 p. 55).

(4) This word has been written before (مکمل) (*Ibid*).

(5) The word (را) has been altogether omitted (*Ibid*).



- (۵) لنگر بند رد و از ده امام علیهم السلام بر (6) مسجد نزد نرو (7) است دیگ (8)  
 طعام پخته بد رویشان و مستحقین می خورایند و با شد جهت جزای  
 (۶) آن بنام عاملان موضع مذکور فرمان صادر شود لهذا از راه مرحام شاهانه  
 امر عالی شد که عاملان حال و استقبال موضع مذکور  
 (۷) بر نیج وقف نمودن ملک مشارالیه جاری دارند و اگر احدی تخلف  
 آن کوشند (9) و خلاف ورزند بعنایت خدا و نفرین رسول گرفتار شوند  
 و رو سیاه باشند

(Translation)

(1) "Copy of the Farman of Sultan Abul Hasan Qutbshah.

(2) "This has gained the distinction of issuing to the present and future revenue officers of Atapur village in the vicinity of Muhammadanagar fort.

(3) "That Malik Mishk has laid this request at the feet of the sublime throne, that the deed of land in accordance with the Muhammadan law, relating to the lands in the above village originally in possession of Mir Malik as Royal award,

(4) "but subsequently purchased from the said Mir for special reasons, as also from trees in the cultivated and other lands, etc., has been endowed by him so that whatsoever be collected after the deduction of necessary expenditure.

(5) "should be spent on almshouse in memory of the twelve Imams, and a caldron of food should be cooked and distributed to the poor and deserving on the mosque which is near Narva. For the observance of

(6) "this a Royal mandate should be issued to the revenue officers of the above village. Accordingly, out of Royal bounty, this exalted order has been issued, that the present and future revenue officer's of the above village,

(7) "should continue to observe the endowment as made by the aforesaid Malik, and those who endeavour to

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(6, 7, 8 and 9) These words underlined have been entirely omitted by Mr. Yazdani in his reading (*Ibid.*)

disregard or act contrary to it, shall be overtaken by the curse of God and the imprecation of the Prophet and shall be crest-fallen.”

6. Inscription on the headstone of Miyan Mishk's tomb. (*vide* Plate VI.)

الحکم لله  
 ۱- بتاریخ بیست نهم ربیع الاول  
 ۲- یوم الاحد جننی میاں  
 ۳- مشک بر حمت حق پیوست  
 ۴- سنہ ۱۰۹۲

*Translation)*

“ All authority is for God.

“ On the 29th of Rabi-ul-Awal, Sunday, the blessed Miyan Mishk was taken into the Divine mercy in the year 1092.” (1680 A.D.)

(g)=Fair.

(h)=Should be protected.

(j)=The contemporary history contains no account of Miyan Mishk, although the above inscriptions disclose that Malik Mishk held the offices of Secretary, commander and keeper of the Royal key during the reign of Abul Hasan Qutb Shah. His name however shows him to be of African origin. His graveyard is situated near the Eastern end of the Old Bridge in a spacious enclosure. He appears to have been good natured and a philanthropist of no mean order. The karwansera, the mosque and the bath which were built by him are still intact and notwithstanding the lapse of over two centuries are still monuments of public utility. The bath is second to none in the City. On the facades of Eastern and western gateways, inscriptions No.

2 and 3 contain the farmans of Abul Hasan Tanashah, describing in detail the revenues set apart for the maintenance of the tomb, the mosque and the bath. The 4th inscription fixed over the inner enclosure wall, which records the erection of a building (Royal Wardrobe) in 1035 A.H. (1625 A.D.) has no connection with the Malik's tomb. The fifth inscription over the southern doorway of the sepulchre also contains a farman of Abul Hasan. The sixth inscription, bearing the epitaph, is set up at the northern end of the grave. The tomb stands on a platform 5 ft. high, and the grave chamber is entered by three doorways. The epigraphs are in Naskhl Shikasta and Tauqi' script.

A palace was also built by Malik Mishk in the village of Atapur, which is now in ruins.

## No. 30.

- (a)=Cheen Qalich Khan's tomb. (New)
- (b)=Near Himayat Sagar in the vicinity of Atapur.
- (c)=Sarf-i-Khas.
- (d)=II b.
- (e)=1098 A.H. (1687 A.D.)
- (f)=None.
- (g)=Fair.
- (h)=Should be protected.
- (j)=The tomb of Cheen Qalich Khan Bahadur is situated to the south of Golconda near Himayat Sagar within an open enclosure. This graveyard, where other members of the Asafiyah dynasty are buried is surrounded by a wall of mud and plaster, and none of the graves bears any inscription. Close to the enclosure there is an incomplete building called the

Baradari of Nawab Nasirud-Dowlah Bahadur son of Asaf Jah I. The central tomb of the enclosure is of Chin Qalich Khan and the other two graves are of Iwaz Khan (right) and Mujahid Khan (left). About half a mile from this place the right hand of Chin Qalich Khan is buried in the village of Qismatpur, (where he fell dead by a canon ball during the siege of Golconda), which was recognised by means of his signet ring after he was buried here. On 28th January 1687 (1098 A.H.) during the last siege of Golconda, Emperor Aurangzeb ordered the fort to be attacked, and Khaja Mir Abid Khan *alias* Chin Qalich Khan Bahadur also took part in the attack as a commander of the Moghal army. Unfortunately a canon ball of the enemy struck and carried away the right shoulder-blade of Qalich Khan, and Qalich Khan was removed to his tent for treatment. When the Emperor sent his Prime Minister Jumiatal-Mulk, Asad Khan, for enquiring after his health, the dresser was found at that time engaged in extracting the broken pieces of bones and stitching his wound, and Qalich Khan with perfect self composure was engaged in sipping coffee with the other hand; with all the medical aid at the disposal the wound proved to be fatal and three days later Qalich Khan expired.

conciliatory demeanour and was held by all in high esteem. On the occasion of Aurangzeb's engagements in Bijapur, Qalich Khan was deputed to Hyderabad for the collection of Peshkash from Abul Hasan. His son, Mir Shahabuddin Khan *alias* Farzande-Be-Reo-Rang, Ghaziuddin Khan Feeroz Jung Bdr., had attained much prominence during the reign of Aurangzeb. He was married to the daughter of Nawab Sa'dullah Khan, the Prime Minister of Shah Jahan, and as a first issue of this union Mir Qamruddin Khan Bahadur, Nizamul Mulk Asaf Jah I, was born. The anniversary of Qalich Khan is observed here annually by the Sarf-i-Khas.

The two graves on either side of the grave of Qalich Khan are that of Iwaz Khan and Mujahid Khan. The full title of the former was Uzdud-Dowlah, Qusoor Jang, Muhammad Iwaz Khan Bahadur son of Uzdud-Dowlah. His original name was Khaja Momin Khan, and he had married the aunt of Asaf Jah I. For a considerable time he held the post of Nazim (Governor) of the province of Berar, later he was transferred from there by Asaf Jah I, in 1153 A.H. as Mutasaddi of Farkhunda Bunyad, Hyderabad, with full powers of dismissal and appointment on the contract of one crore of rupees per annum, and also the title of Muahmmad Iwaz Khan Bahadur was conferred on him. He had quelled the disturbances caused by Ali Qarawal and Loha Pandhrya at Masulipatam and Rajahmandry. He also being a devout and religious man was always bent on preventing intemperate things. The Begum Bazaar, was the property of the (Queen) mother of Nawab Nasir Jung Shahid, and all the toddy shops of that place which were a source of her revenue, were forcibly closed by the order of Iwaz Khan, its use being contrary to the Muhammadan law.

The Begam having been deprived of resourceful income lodged a bitter complaint against him with her husband, (Asaf Jah I), who to conciliate the Begam appointed Anwar-uddin Khan Bahadur (who was the deposed Foujdar of Cikakol and Rajahmandry) in place of Iwaz Khan, as Subadar of Hyderabad<sup>1</sup>. The latter Muhammad Mujahid Khan Bahadur was the brother of Ghaziuddin Khan, Feeroz Jung and a son of Chin Qalich Khan Bahadur. In 1095 A.H. when he had been to Bijapur in company with his brother Feeroz Jung, for supply of provision to the Army of Prince Azam, who was engaged in the siege of Bijapur, both of these brothers had to face enormous obstacles before they joined the Royal army. The Emperor Aurangzeb was extremely pleased when he heard of the valour evinced by these brothers in joining Azam's camp and consequently conferred many Royal bounties and other favours, and the following words uttered on the occasion by the Emperor, will be of special interest :—"As God Almighty has maintained the reputation of the house of Timur by the (untiring) endeavours of Feeroz Jung, May God preserve the honour of his descendants to the day of Judgment."<sup>2</sup>

## No. 31.

(a)=Hillock of Mir Mahmood Saheb (New).

(b)=On the road leading to Mir Alam's Tank.

(c)=Mujawirs.

(d)=II c.

(e)=1100 A.H. (1688 A.D.)

(f)=The grave of Mir Mahmood bears no inscription but on Zanjiri gate some Persian couplets are engraved in plaster which have been much obliterated. Over the facade of the second gate the following quatrain is engraved in plaster.

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1) Muntakhabul-lubab and Tarikhe-Zufra (MSS).

2) Muntakhabul-lubab Vol. II.

شاہا دل آگاہ کدایان دارند \* سرر شدہ عشق بی نروایان دارند  
 گنجے کے مبین و آسمان طالب دوست \* ناد ر نگری بر ہند پایان دارند  
 (Translation)

“O king the pauper alone possess an intelligent heart ; the helpless bear affinity to love. The treasure which is manifest and which is coveted even by the skies. If you ponder well, is possessed by those who are ‘bare-footed.’” In the room where Shams-Maula is buried in the red plaster are inscribed a number of Persian couplets and benedictory verses and Shiite Durud, but most of these inscriptions have been effaced.

Over the room of Riza Maula *alias* Ali Raza Husaini the following is fixed on a slab of black basalt :—

اے کہ از کوچہ صاحب نظران می گذری \* قدم آہستہ ترک نہ کہ صدای نشود  
 کوہ دیدم بلند و اعلیٰ فرش \* هست نامش جبل گنج العرش  
 میر محمود بر سر ان کوہ \* او بعتق حق با دست چون در عرش  
 (Translation)

“O who passes the path of those who are pious, put your foot so gently that there may be no noise. I beheld a hillock which is lofty and widespread, its name is hill of Ganjul-Arsh (‘The treasure of empyrean heaven). Mir Mahmood on the top of that hill, is with God and God is with him as in the empyrean heaven.”

(g)=Fair.

(h)=Should be protected.

(j)=This hillock is situated about 5 miles west of the city on the road leading to the tank of Mir Alam, and is the burial place of Syed Shah Imamuddin Husaini *alias* Mir Mahmood Nimatullahi, which is situated under a grand dome. He first came to Hyderabad from Najaf (Mesopotamia) during the reign of Sultan Abdullah Qutbshah and stayed on this hillock. Although he had no ostensible means of livelihood

yet he lived without accepting the help of anyone. Besides he had several buildings erected on this hill, the masons who worked here were paid over and above the wages and the pregnant women-labourers were paid double the wages, consequently it was a general belief that the Saint had some supernatural means of income. He died on 13th Shaban 1100<sup>1</sup>, although the exact date of his demise is not known. The Mujawirs observe his Urs (anniversary) on 11th and 12th Jamadil-awwal. His son Mir Shamsuddin *alias* Shams Moula, who was alive during the reign of Asaf Jah I, and who died on 14th Jamadil-Awal 1155 A.H. (1747 A.D.) in his eightieth year is also buried here. His son, Syed Shah Ali Riza Husaini, was renowned for miracles during the reign of Asaf Jah II. He died in 1215 A.H. (1800 A.D.) and is buried here. Shah Miran, son of Shah Ali Riza Husaini, died in 1230 A.H. (1814 A.D.) and is also buried here. It has no grant from the Government. The Khurshid Jahi Paigah contributes a fixed amount for his anniversary.

## No. 32.

(a)=Mushirabad Mosque.

(b)=Near Mushirabad.

(c)=Government.

(d)=II a.

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(1) Gulzare-Asafiyah.

According to the "Baghe-Char-Chaman" (Lucknow edition, 1300 A.H.) "No book contains a record of the year of his death, but in a corner of the room where his son Shams-Maula is buried it was inscribed in plaster that Mir Mahmood died on 6th Rabiul-Awwal 1090 A.H." When the author visited the place in 1345 A.H. the above record had however disappeared owing perhaps to the decadence of the plaster.



(f)=None.

(g)=Fair.

(h)=Should be protected.

(j)=This mosque is composed of 5 arches with two lofty minarets on either side and an extensive courtyard in front. The facade has 8 small turrets and the whole mosque is profusely decorated in stucco. One of the minarets which contains iron rods had bent, and it remained in the same position for several years. The state Archæological Department have lately had this minar re-erected and the mosque has also been thoroughly repaired.

### No. 33.

(a)=The city wall (Intrenchment) (New).

(b)=Around the City of Hyderabad.

(c)=Government.

(d)=III a.

(e)=The reign of Subadarship of Mubariz Khan Imadul Mulk and Asaf Jah I.

(f)=None.

(g)=After the floods of 1326 A.H. (1908 A.D.) the ramparts have been washed away in several places.

(h)=Except certain portions its protection is unnecessary.

(j)=The city wall was erected after the extinction of Qutbshahi Kingdom in the last days of the Subadarship of Mubariz Khan, Imadul Mulk, during the reign of the Moghal King Farrukh-Siyar. It was built from Chadderghat gate to the gate of Dabirpura, of uneven stone and

mortar without turret-parapets. The rest of the wall which is surmounted by turret parapets was done by Asaf Jah I. The circumference of the entire wall is 6 miles and the area is about  $4\frac{1}{2}$  miles ; the bastions still hold cannons of the old pattern. A century after the erection of the wall it was extensively repaired by Bahadur Dil Khan Shujaudowlah, a governor of Hyderabad, during the reign of Asaf Jah II. On either sides of the river Musi the parapet wall and battlements have been tastefully renovated by the Hyderabad Improvement Trust-Board under the command of His Exalted Highness the Nizam, Asaf Jah VII, which has added considerably to the excellent view of the city.

The city wall had 13 gates and 13 doors as follows :—

1. Chadderghat gate.
2. Delhi gate.
3. Afzul gate.
4. Champa gate.
5. Old bridge (Narva) gate.
6. Dudh Bauli gate.
7. Ghazi Banda or Fateh gate.
8. Aliabad gate.
9. Lal gate.
10. Gawlipura gate.
11. Mir Jumla gate.
12. Yaqootpura gate.
13. Dabirpura gate.

(1) Borah Khirki (door) (2) Mir Jumla Khirki (3) Matha Khirki (4) Rangeli or Rangali Shah Khirki (5) Bodla Khirki (6) Darushshifa Khirki (7) Kalala Khirki (8) Dhobi Khirki (9) Hasan Ali Khirki (10) Champa gate Khirki (11) Char Mahal Khirki (12) Dudh Bauli Khirki (13) Khirki of Kahar.

## No. 34.

(a)=Kali Masjid and graves of Jan Supar Khan and Rustam Dil Khan (New).

(b)=Outside Yaqootpura gate.

(c)=Government.

(d)=II a.

(e)=1114 A.H., (1702 A.D.)

(f)=Over the central arch of Kali Musjid the following inscription is fixed on black basalt :—

بُخدا با نئی این بیت خدا \* خان (دل رستم) رستم دل عالیجاہ است  
 بکشا اب ہما جات و بگو \* مسجد ثانی بیت اللہ است  
 ۱۱۱۴

کتبہ محمد علی احسینی -

(Translation)

(1) “ By God the founder of this abode of God (mosque) is the Exalted Khan Rustam Dil,

“ Open your lips for prayers and say,

“ This mosque is the prototype of Kaaba, 1114 (A.H.) written by Muhammad Ali Husaini.”

(2) On the polished black basalt prayer niche of the mosque the following verses are painted in colours :—

عجلوا بالصلاة قبل الفوت \* عجلوا بالتوبة قبل الموت  
 (دایره) نصر من اللہ وفتح قریب \* نصر من اللہ وفتح قریب

(Translation)

(2) “ Hasten to say prayers lest ye miss them.”

“ Hasten in penitence (vowing to sin no more) lest ye perish.”

(In circles) “ The help is from God and the success is close by.”

(g)=Fair.

(h)=Should be protected.

(j)=After the fall of Hyderabad in 1098 A.H. the deposed King Abul Hasan was sent by the

Emperor Aurangzeb to Daultabad in company with Mir Bahadur Dil titled Jan Supar Khan of Sabzwari who was the third son of Syed Muhammad titled Mukhtar Khan Sabzwari. After the return of Jan Supar Khan from Daulatabad he took charge of the Subadarship of Hyderabad from Roohullah Khan. He got the title of Jan Supar Khan after he successfully fought against Dara Shikoh ; later he was appointed Kiladar of the fort of Bidar by Aurangzeb and ultimately he got the Subadarship of Hyderabad in which capacity he died in 1113 A.H. and was buried near Imli Mahal where his house was situated.

After his death his son Rustam Dil Khan was appointed Subadar of Hyderabad as a deputy of Prince Kam Baksh, later he was given Foujdarship of the Carnatic, (Bijapur) in 1116 A.H., and again in 1117 A.H., he was made Subadar of Hyderabad. After the demise of Emperor Aurangzeb in 1118 A.H., when Prince Kam Baksh came to Golconda from Bijapur, he was given an ovation by Rustam Dil Khan although the former's position had greatly diminished owing to the succession of Bahadur Shah to the throne of Delhi. Some of his confidants ill-advised him that Rustam Dil Khan, Saif Khan, Ahmad Khan and Ahsan Khan (Mir Malang) had plotted to imprison him. He became very suspicious and sent a note to Rustam Dil Khan to the effect that he should call on him the following morning together with his pen-case for writing a reply to a letter of Bahadur Shah. On Rustam Dil Khan's arrival Kam Bakhsh excused himself for breakfast and went inside asking him to wait in the chaplet. Immediately Rustam Dil Khan was taken prisoner and after 3 days he was mercilessly trampled to death by tying his body to the feet of an elephant. His body was interred close to his own house near Imli Mahal by the side

of the grave of his father, where he had built his tomb in his lifetime. Rustam Dil Khan's tomb is situated in the centre of a raised terrace and is made of black basalt. It is covered by a pierced trellised covering of black basalt. On the same terrace the grave of his father Jan Supar Khan is made of Ashlar on the Western side, but it has no covering. The central portion of both these graves is filled with loose soil. The descendants of Rustam Dil Khan still inhabit these quarters and it has been related by one of them that an inscription slab was fixed over the covering of the grave of Rustam Dil Khan, which has since fallen. At present none of these graves bears any inscription. The only inscription which is fixed over the central arch of Kali Masjid, indicates that this mosque was built by Rustam Dil Khan one year after the demise of his father Jan Supar Khan. This small mosque is composed of 3 massive arches of Qutb Shahi style of architecture, but it contains no architectural beauty. On the Eastern end of the courtyard there is a small cistern for ablution which is enclosed by an iron railing. Beyond this railing the graves of Jan Supar Khan and Rustam Dil Khan are situated on a terrace.

## No. 35.

(a)=Husaini Alam (New).

(b)=Is situated in the lane of the same name.

(c)=Government.

(d)=II a.

(e)=During the reign of Sultan Muhammad Quli.

(f)=Over one of the rooms of the inner dalan the year 1151 A.H. (1738 A.D.) is inscribed.

(g)=Fair.

(h)=Unnecessary.

(j)=During the reign of Sultan Muhammad Quli Qutbshah one Ali Agha had brought to Hyderabad an Alam (standard) from Arabia over which was fixed double edged sword of Imam

**Jafare-Sadik.** The King honouring this standard ordered it to be stored in the present house and Ali Agha after being handsomely rewarded was put in charge of this house. This standard is up to this day opened from 1st to 10th Moharrum every year. The adjoining mosque and the well were built by Ali Agha. Formerly the building was only on the western side, but Darab Beg, grandson of Ali Agha, built the eastern wing and an inscription bearing 1151 A.H., was fixed over one of the rooms. Darab Beg is buried in one of these rooms and a Jagir of Rs. 4,000 per year was granted by the Asafiya Kings for the expenses of Husaini Alam. Naubath (Kettle-Drum) and clock was furnished here by Maharajah Chandu Lal Bahadur, the then Prime Minister.

## No. 36.

(a)=Bam (Reservior) of Ruknud-Dowlah (New).

(b)=Near Mir Alam Tank.

(c)=Sarf-i-Khas.

(d)=II b.

(e)=1184 A.H., (1770 A.D.)

(f)=A slab bearing the following inscription is fixed on the foundation stone of the spring:—

خوش آن رکن دوله بنام حسین \* بنا کرد این چشمه فیض عام  
پی سال تاریخ گفته خرد \* بخور آب سردی پیدا د امام  
سنه ۱۱۸۴ هـ

(Translation)

“That fortunate Ruknud-Dowlah founded this spring of public utility in the name of Husain (Imam). The genius spoke for its chronogram ‘Drink cold water in Memory of the Imam’. 1184 A.H.”

(g)=Good.

(h)=Should be protected.

(j)=In those days when pure and sweet water was scarce in the city this reservoir was built by Nawab Mir Musa Khan, Ruknud Dowlah, the Martyr,<sup>1</sup> who was Prime Minister of Asaf Jah II, and owing to his good intentions its water proved to be excellent and agreeable to such a degree that besides the public and aristocracy the Asafiyah Kings reserved it for their own use. Whenever the Kings of Hyderabad went out of the Dominions this water was despatched every day to the Royal camp as far as Delhi and Simla. The other name of this reservoir is Musa Bam or Husaini Nahr (stream).

## No. 37.

(a)=Kali Kabr (The black grave) (New).

(b)=Inside Chadderghat gate, on the roadside.

(c)=Mujawirs.

(d)=II b.

(e)=1197 A.H. (1782 A.D.)

(f)=The following inscription is engraved over the sarcophagus :—

۱- شہد اللہ! نہ لالہ الا ہو والاعلا نکتم والوا لعلم قائمابا القسط و هو العزيز  
الحکیم

۲- تاریخ وفات حضرت سید شاہ اللہ دوسعت قدس سرہ سوم شوال سنہ ۱۱۹۷ ہجری

(Translation)

(1) “ God hath borne witness that there is no God but He, and the angels and those who are endowed with wisdom profess the same, who executeth the righteousness there is no God but He, the Mighty, the Wise.

2. “ The date of the demise of Hazrath Syed Shah Allah Dost, May his tomb.be sanctified (is) 3rd Shawwal, the year 1197 A.H.”

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(1) For the burial place of Ruknud-Dowlah please refer to No. 2.

(g)=Fair.

(h)=The inscription should be preserved.

(j)=This grave is situated on a small terrace. The inscription No. 1 is in Thulth script and Tauqi' style and bears affinity to the inscription of the grave of Miran Bukhari (No. 26). The inhabitants of the vicinity perform the Urs of the deceased every year.

## No. 38.

(a)=The tombs of Shamsul-Umara (New).

(b)=Near the Mausoleum of Barahna Shah Saheb.

(c)=Paigha.

(d)=I b.

(e)=1205 A.H. (1790 A.D.)

(f)=The following inscription is engraved on the grave of Tegh Jung Bahadur, the founder of the family of Shamsul Umara Bahadur :—

۱-۱ شہدان لا الہ الا للہ و اشہدان محمد ارسول اللہ - اللہ - محمد علی  
فاطمہ - حسین - حسین - مرقد حضرت محمد ابوالفتح خان مغفور - بتاریخ  
۲۵ شہر ربیع الاول سنہ ۱۲۰۵ ہجری - مقبرہ جناب محمد ابوالفتح خان  
صاحب مرحوم مغفور - گزرانیدہ محمد معی الدین خان خورشید جاہ  
بہار ورامہ محرم الحرام سنہ ۱۳۰۸ ھ

### (Translation)

1. "I witness that there is no God but the Almighty and that Muhammad is the Prophet of God, Allah, Muhammad, Ali, Fatima, Hasan, Husain. The grave of Hazrath Muhammad Abul Fateh Khan, whose sins are pardoned (expired) on 25th Rabiul Awwal in the year 1205 A. H. The mausoleum of Muhammad Abul Fateh Khan Saheb, the deceased and pardoned ; presented by Muhammad Mohyud-din Khan, Khurshid Jah Bahadur, in the month of Mohar-ram-ul Haram 1308 A.H." (1890 A.D.).



## 2. Inscription over the grave of Haji Almas .

۲ وفات مرحوم می مغفوری حاجی ا لماس بابت مرحوم می مدد قای  
تقریش (?) بتا ریم هفت دهم شهر محرم الحرام ۱۰۸۵ هـ ۱۷۱۰ ر و ششصد و پنجم

(Translation)

“The death of deceased and pardoned Haji Almaos on 17th Moharram-ul-Haram 1085 A.H. (1674 A.D.) one thousand and eighty five.”

## 3. Inscription on the mausoleum of Hazrat Barahna Shah Saheb.

۳ درگاه حضرت سید حسن بر غم صاحب اولیا و قدس سره باره در ی  
گزارانیده محمد متقی الدین خان خورشید جالیه در ماه  
جمادی الاول ۱۳۱۷ هـ

(Translation)

“The mausoleum of Hazrat Syed Hasan Barahna Saheb the Saint, May his grave be sanctified. This Baradari was presented by Muhammad Mohiyuddin Khan Khurshed Jah Bahadur in the month of Jamadilawwal 1317 A.H.”

۴- درود شریف (قبر ما اک پرست خان)  
۵- درود مختصر (نامعلوم)

(Translation)

4. The inscription slab on the grave of Malik Parast Khan (which is outside the grave of Baranha Shah Saheb bears ‘Durud’ in Naskh Script.

5. ‘Durud’ on the grave of an unknown man.

(g)=Good.

(h)=Should be protected.

(j)=Two miles north of Sururnagar is situated the mausoleum of Syed Hasan Barahna Shah Saheb, which contains the family vault of Nawab Shamsul Umara Bahadur. By the side of the grave of the founder of the family, Nawab Tegh Jung Shamsul Umara Bahadur his successors and other members of the family

are buried in the graveyard. Notably Nawab Sir Asman Jah Bahadur (Prime Minister); Nawab Sir Khurshed Jah Bahadur; Nawab Sir Vikarul Umara Bahadur (Prime Minister) Nawab Zafar Jung Bahadur, (Military Minister) are also buried here. The graves of Nawab Shamsul Umara III and of Lady Khurshid Jah Bahadur have been finished in exquisite styles. Several graves are of marble, covered by pierced marble screens, and finished in mother o'pearl, mosaic and other decorations. All these graves are situated in an extensive courtyard and the central gate of the enclosure has a Naubat Khana (place for beating drums at proper intervals). Hazrat Syed Hasan Barahna *alias* Barahna Shah Sahab, Majzooh (saint) came to Hyderabad from Northern India during the reign of Sultan Abdullah Qutbshah. He was a Khalifa and disciple of Sufi Sarmad of Delhi, and died here on 6th Jamadi-Sani 1064 A.H. (1653 A.D.) His chief disciple Malik Parast Khan built a small dome over the grave of Barahna Shah Sahab and he himself was buried here together with his sons.

Malik Parast Khan was one of the ministers of Sultan Muhammad Quli and Muhammad Qutb Shah, and later, Commandant of the Royal body guard of Sultan Abdullah and also Havaladar of Golconda fort. He died in Zilhej 1064 A.H., six months after the death of his spiritual head Barahna Shah Sahab. He left sixty sons and daughters out of whom five elder sons and eight sons-in-law were provided for by Sultan Abdullah in his household and for the rest of his family a salary of 4,000 rupees was granted. The inscription No. 2 relates to the grave of Malik Almas

who was a steward of Sultan Muhammad Qutb Shah and who was appointed for the management of the City after the death of Muhammad Quli, and during the reign of Sultan Abdullah he was made Superintendent of buildings. His massive Almas Masjid is situated just inside the Chaderghat gate and is in the best state of preservation.

## No. 39.

(a)=Gunfoundry (Top-ka-Sancha)

(b)=Near Fateh Maidan.

(c)=Government.

(d)=III a.

(e)=Asaf Jah II.

(f)=None.

(g)=Dilapidated.

(h)=Should be protected.

(j)=Monsieur Joachim Raymond had built here a foundry in which guns were manufactured. A number of guns of the city especially those which at present may be seen in front of the Town Hall in the Public Garden, were manufactured here and several of them bear inscriptions to the same effect.

## No. 40.

(a)=The grave of Monsieur Raymond.

(b)=Near Osman-Garh on the road to Sururnagar.

(c)=Government.

(d)=II a.

(e)=1213 A.H., (1798 A.D.)

(f)=In the centre of the high obelisk, (tombstone) the words (J. R.) are inscribed.

(g)=Fair.

(h)=Should be protected.

(j)=The French General Mons. Michel Joachim Marie Raymond who held the command of a regular regiment, 15,000 strong, was held in high esteem at the court of Nawab Asaf Jah II, and his pet name at the court was Moosa Rahmoo. He was born in France in 1755 A.D. (1169 A.H.) and died in Hyderabad on 25th March 1798 A.D. (1213 A.H.) Thus he was only 43, at the time of his death. His grave is situated at the back of Osmangarh on an elevated terrace 33 ft. high 180 ft. long and 85 ft. wide, and commands a nice birdseye view of the city. It has a conical tombstone (obelisk) 23 ft. high. The Hindus considering him to be Musa Ram and Muhammadans taking him to be Musa Rahim hold his grave in great veneration and perform his anniversary with great pomp. There is another grave close by whose inscription indicates that one Anne Jane Elizabeth Jenkins died at the age of 21 years and 6 months on 26th November 1809 A.D. (1224 A.H). About half a mile from this hillock is situated that French garden where Raymond and his army were stationed and traces of the military barracks may also be seen here. The one dream of Raymond's life was to develop the schemes of Dupleix and Lally and acquire ascendancy over the English. According to Malleson, "No European of mark who preceded him, no European of mark who followed him in India, ever succeeded in gaining to such an extent, the love, the esteem, the admiration of the natives of the country." About 25 ft. beyond the grave of Raymond there is a small build-

ing of Greecian style of architecture where the paraphernalia of Raymond's Urus is stored

## No. 41.

(a)=Mir Alam Bund (New).

(b)=Near Mir Alam lake.

(c)=The Estate of Nawab Salar Jung Bahadur.

(d)=II b.

(e)=Asaf Jah III's reign 1221 A.H. (1806 A.D.)

(f)=On the reservoir stone of black basalt the following inscription is set :—

بسم الله عجز رجا والحمد لله عز وجل سنة ١٢٢١ هـ

### (Translation)

“ In the name of God it flows and thank God it stands firmly. In the year 1221 A.H.”

(g)=Good.

(h)=The inscription should be protected.

(j)=This bund which is a unique piece of architecture was constructed near Kotwal-gurah close to Isa river (Sankal) by Mir Abul Qasim Khan, Mir Alam Bahadur, the Prime Minister of Nawab Sikandar Jah Bahadur (Asaf Jah III). It was constructed under the superintendence of Saidud-Dowlah Bahadur and Mir Muhammad Ali Khan, sons of Khalilullah Khan and grandsons of Mir Alam Bahadur. The tank and the bund was completed at a cost of Rs. 8,00,000. After the completion of this tank the whole city of Hyderabad abounded in underground canals of running drinking water and the suffering of inhabitants from the scarcity of water were diminished. The inscription above referred to is set on one of the reservoirs wherefrom the water is distributed. Owing to the construction of Osman Sagar the importance of this tank has been greatly

reduced. Mir Alam led the forces of the Nizam during the war with Tippu Sultan in 1799, and built this tank and several other buildings, out of the prize money which fell to his share after the fall of Seringapatam. The tank is about 8 miles in circumference. The bund is 1,120 yards in length and is formed of 21 large granite arches with semi-circular projections.

## No. 42.

(a)=Chauck Mosque (New).

(b)=Near Shah Ganj.

(c)=Government.

(d)=II a.

(e)=1233 A.H. (1817 A.D.).

(f)=None.

(g)=Fair.

(h)=Should be protected.

(j)=This mosque was constructed by Khaja Abdullah Khan which has an elevated plinth and in front of this mosque a big clock tower is situated. The expenses of this mosque are met by the income of the shops which are situated in the lower storey of the mosque. The mosque and the shops are under the management of the State Ecclesiastical Department. A small Madrasah is also attached to the mosque.

## PART II.

## No. 43.

(a)=Golconda fort.

(b)=2 miles due west of Old bridge.

(c)=Sarf-i-Khas.

(d)=II c.

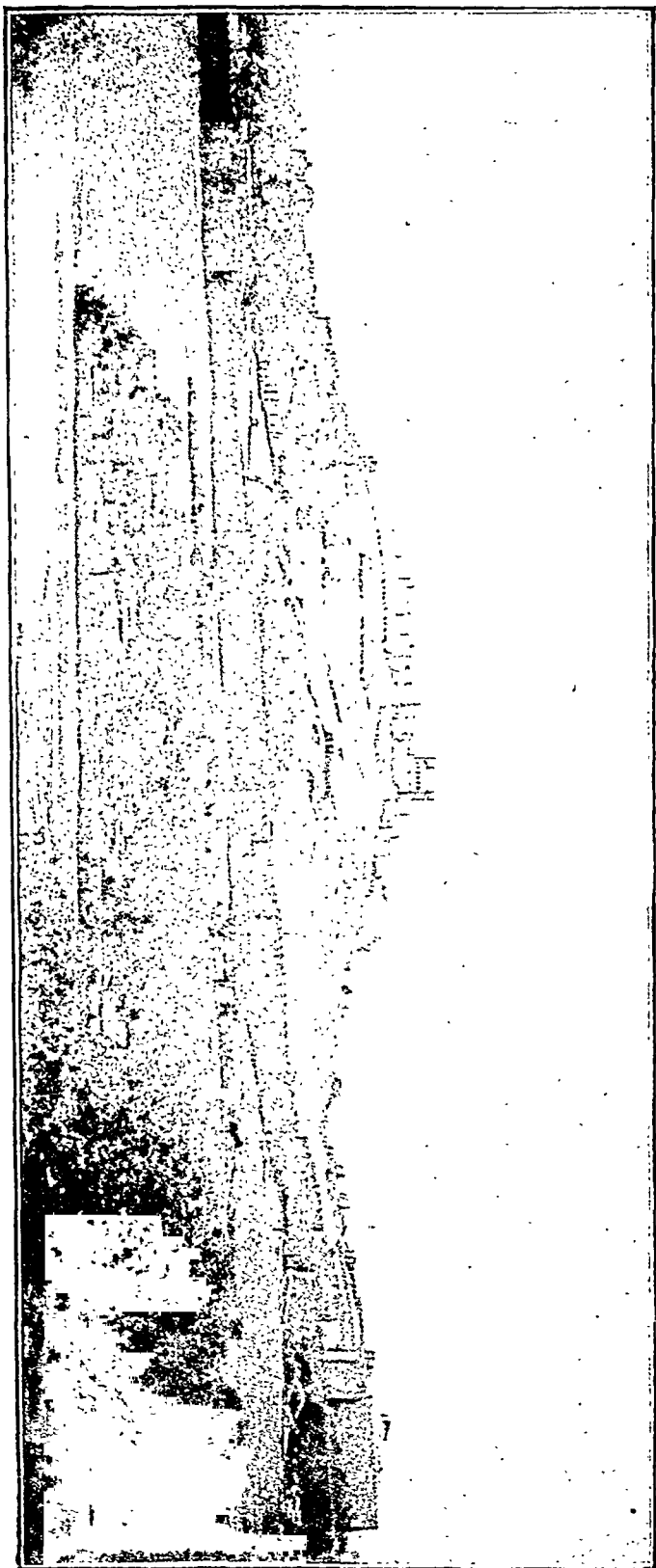
(e)=The reign of Rajahs of Warangal and Qutb Shahi Kings.

(f)=The inscriptions inside the fort are enumerated from No. 44.

(g)=Fair.

(h)=Certain portions are worth preserving.

(j)=According to the Maathire-Alamgiri the old name of Golconda fort was ' Mankal ' and the ancestors of Deo Rai, Rajah of Warangal had built this fort with walls of mud. During the reign of Sultan Muhammad Shah Bahmani (1358-1375 A.D.) this fort was made over by means of a sanad by the Rajah of Warangal to the Bahmani Kings. Later in 1518 A.D. (924 A.H.) this was ranked among the important forts of the Bahmani kingdom, and in the same year after the death of Sultan Mahmood Shah Bahmani when other Governors had cast down the yolk of the Bahmani Kings and ' Barid Shahi ' was established at Bidar, Sultan Quli, the Governor of Telingana also proclaimed his independence and made Golconda his capital. Sultan Quli after constructing the boundary wall of the fort, the Jamay Masjid (Safa Mosque), and the Royal palace, (Dawlatkhanae 'Ali) and other buildings, named this fort, as Muhammadnagar. During Ibrahim Qutbshah's reign the ramparts of the fort were strengthened by stone and mortar. When this impregn-



Bird's-eye view of Golconda Fort.





able stronghold of the Deccan was attacked by the Moghal forces under Prince Muhammad Azam a strong bastion called Musa Burj was erected close to the northern boundary. The elevation of this fort is 400 ft. and the circumference of the fort wall is 4 miles containing 87 semi-circular bastions, 50 to 60 ft. high. Certain blocks of granite which have been used in the wall must weigh at least a ton each, they are firmly cemented together and some are bound with clamps. The fort contains the following 8 huge gates which are studded with sharp iron knobs, intended to prevent elephants from battering them in.

1. Fatah Gate (2) Makka gate (3) Patancherloo gate (4) Banjara gate (5) Jamal gate (6) Moti gate (7) Bahmani gate (8) New fort gate.

At present Nos. 1, 2, 4 and 5 are open to the public. The name of Fatah gate was given by the Emperor Aurangzeb because through this gate the Moghal forces entered the fort. Outside the ramparts of the fort there exists a trench 50, ft. wide and at present the main entrance gate of the fort is Fatah gate. Inside this gate may be seen the ruins of Royal palaces, mosques, bazaars, arsenals, gunpowder magazines and Madanna temple. Cultivated fields and water tanks may also be seen within the fort wall and in times of danger the major portion of the population of the city used to be accommodated inside the fort. At present the assembly mosque (Masjid Safa), Madanna temple,<sup>1</sup> Ibrahim Qutb

(1) This temple most probably belongs to the early Dravidian and the later Warangal Rajahs, Madanna being a powerful Minister of Tanashah, it was called after him and as the king resided in the fort this was being used by his Hindu Courtiers. This temple is a striking proof of the toleration of Islamic Kings, who allowed its existence in close proximity to their own residence and the Assembly Mosque. Madanna and Akanna were Brahmins of the Carnatic and it is also asserted by some historians that their father was Kulkarni of Maisram. They had built a temple in the vicinity of Anantgiri where they used to go with their retinue in great pomp.

Shah's mosque, the Bala Hisar and the Baradari, (citadel) are in the best state of preservation. In one of the corners of this Baradari there is a secret subterranean passage which goes to Gosha Mahal, a distance of 5 miles, which was used by Qutb shahi Kings on occasions of emergency and danger. Halfway up the ascent of the fort is situated a small mosque which was built by Sultan Ibrahim Qutb Shah, this has been of late thoroughly repaired by the State Archæological department. On the northern outskirts of the fort at a distance of about  $1\frac{1}{4}$  mile, on the road to Sholapur, those historic hillocks may be seen, where the camp of Emperor Aurangzeb was pitched during the last siege of Golconda. A thousand paces ahead of Patencheroo gate are situated the tombs of Golconda Kings. A detachment of His Exalted Highness the Nizam's Regular forces still resides in the military barracks, inside the fort wall. In the vicinity of the fort is situated, the mausoleum of Hazrat Husain Shah Wali who built the Husain Sagar tank<sup>1</sup> in 970 A.H.(1562 A.D.) and was a son-in-law of Sultan Ibrahim Qutb Shah. He died on 14th Jamadi Sani 1030 A.H. (1620 A.D.), during the reign of Sultan Abdullah Qutb Shah. The present dome and the mosque was built by the same King.

#### No. 44.

(a)=Jamay Masjid (Masjid Safa)

(b)=Near Bala-Hissar entrance gate.

(c)=Sarf-i-Khas.

(d)=I c.

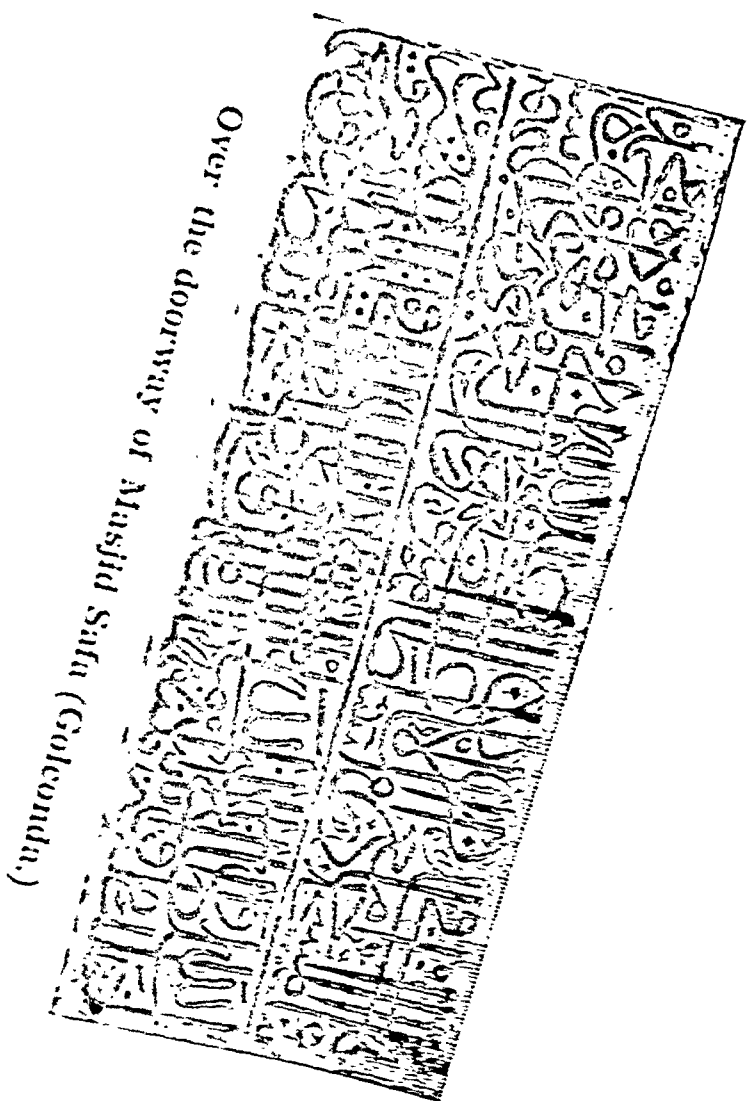
(e)=924 A.H., (1518 A.D.)

(f)=Over the gateway of this Assembly mosque the following inscription on black basalt, measuring

(2 ft.  $\times$  10.3) is fixed :—

۱- بذاء هذا المسجد ا لجا مع في زمان ا لسلطان ا لاعظم ا المتوكل على الله  
 ا لغنى ا بى ا لمغزى محمود شاه ا بن محمد شاه ا ليمنى  
 ۲- خلد ا لله ملكه و سلطانہ و با فیه ا لمبطل ا لى ا الله مالک ا املک سلطان  
 قلى ا لمخاطب بقطب ا املک فى سنه ا ربيع و عشرين و تسعمائة

(1) It is 1 mile 2,280 feet long and costs Rs. 2,54,636.



*Over the doorway of Masjid Safa (Golconda,)*



Over the Sarcophagus of Sultan Quli I. No. 45.

## (Translation)

(1) " This Assembly mosque was built during the reign of the great King, trusting in the Independent God, Abil Maghazi Mahmood Shah son of Muhammad Shah Bahmani. May God perpetuate his Kingdom and sovereignty, and its builder the humble suppliant of God, the Lord of The Universe is, Sultan Quli, entitled Qutbul Mulk. In the year 924 (A.H.)." (1518 A.D.) (*Fide* enclosed plate).

(2) Over the above inscription the following is engraved in Persian enamel. It shows that the calligrapher Abdul Karim inscribed it in 927 A. H. (1520 A. D.) (New).

قال الله تعالى وان المساجد لله فلا تدعوا مع الله احدا  
قل كل يعمل على شاكلته \* قل كل يعمل على شاكلته  
توكل على خالقك - لا اله الا الله محمد رسول الله على والى الله - كتبه  
عبد الكريم سنة ٩٢٧

(3) The following is fixed in the prayer niche of the mosque (New).

هذا لك د عا زكروا ربك قال رب شب لي من لدنك د رقة طيبة (قل  
سميع الداء فدا د المنة و هو قائم يصلي في المحراب ان الله يدبرك  
بيد مصادق بكلمة عن الله وسيدا و حورا و ابد من اعدائهم  
صدق الله العلي العظيم و بلغ رسول الكريم (١)

Quran Chap. III Verses 33 & 34.

This benedictory verse is quite appropriate for the first Qabshahi mosque, in which a hope is cherished by the ruler of the kingdom that his descendents would be honourable, chaste and righteous.

(g)=Good.

(h)=Should be protected.

(j)=This Assembly mosque was built by Sultan Quli Qutbul Mulk when he resided at Golconda in the capacity of a Bahmani Governor of Telingana. This mosque is composed of a large hall divided into four aisles and five arches and the courtyard is paved with slabs of granite.

(1) The above inscriptions Nos. 2 and 3 have been entirely omitted by  
M. Yazdani (E. I. M. 1915-16).

In this Mosque 25 years after its erection Sultan Quli the 1st King of Golconda, while he was in the act of prostration, was assassinated by Mir Mahmud Hamadani, Qiladar of Golconda at the instigation of the heir apparent Yar Quli Jamshid.

## No. 45.

(a)=The dome of Sultan Quli, Qutbshah I.

(b)=Among the tombs of Qutbshahi Kings.

(c)=Sarfi-Khas.

(d)=I c.

(e)=950 A.H., (1543 A.D.)

(f)=The following inscriptions are engraved in three bands, on his tomb of highly polished black basalt. They are in Naskh style and Tauqi script of the finest quality.

۱- صدق الله العظیم و صدق رسولہ النبوی الکریم ونحن ہم ذلک من  
الشاہدین والحمد لله رب العالمین

۲- اللهم صل علی المصطفی محمد! والمرتضی علی والقبول فاطمہ  
والسبطین الحسن والحسین وصل علی زین العابد علی والباقر محمد  
والصادق جعفر والکاظم موسی والرضا علی والنفی محمد والنفی علی  
والزکی العسکری الحسن وصل علی الحجۃ القائم الخلف الصالح الامام  
الہمام المنتظر المظفر محمد المہدی صاحب الزمان و خلیفۃ الرحمن  
ومظہر الایمان وسید الانس والجان صلوات اللہ وسلامہ علیہ  
وعلیہم اجمعین فی سنہ ۹۵۰

۳- آیتہ الکرسی - قرآن سورہ ۲ - آیات ۲۵۶ - ۲۵۹

۴- (۱) نقول صاحب ہذہ البروضۃ البرضیۃ وهو الملک المغفور

(۲) السعید الشہید الغازی لوجہ اللہ (۱) امجاہ فی سبیل اللہ  
الملک سلطان قلبی

(۳) امجاہ طب بہ قطب الملک المشہور بہ بر (۲) ملک انار اللہ برہا نہ

الی جوار رحمۃ اللہ فی یوم الاثنين ثانی شہر جمادی الثانی سنہ ۹۵۰

(۱) اللہ) In line 2 Mr. Yazdani has left out the letter (و) between (اللہ) and (۱ امجاہ) (E.I.M. 1915-16 p. 27).

(2) Mr. Yazdani's reading is (برے ملک) although the word used in the inscription is only (بر ملک). (Ibid).

(Translation)

1. "True is God, the great, true is his Apostle, the benevolent Prophet, and we bear witness to that, praise be to God, the Lord of all creatures."

2. *The Shiite Darud* :—

"O God, bless the chosen Muhammad, the Murtuza (agreeable) Ali, the chaste Fatima, the two offsprings Hasan and Husain and bless Zainil Ibad (the ornament of holy persons) Ali, the Baqir (learned) Muhammad, the Sadiq (truthful) Jafar, the Kazim (forbearing) Musa, the Riza (submissive) Ali, the Taqi (pious) Muhammad, the Naqi (pure) Ali, the virtuous Hasan Askari, and bless the standing roof, (of God) the worthy son, the noble leader, the expected, the victorious Muhammad Mahdi, the Lord of the time, the viceregent of God, the manifestation of the faith, the Lord of mankind and genii, May God's blessing and peace be upon him and upon them all. In the year 950 (A.H.)."

3. "The Throne Verse. Quran Chapter II, verses 256-259."

4. *On the foot of the grave.*

"The occupant of this chosen shrine, is the blessed monarch, the felicitous, the Martyr, the warrior for God's sake and the striver in God's path, the King Sultan Quli, entitled Qutbul Mulk, known as Bar (great) Malik, May God illumine his argument; marched to the neighbourhood of God's mercy on Monday, the 2nd of Jamadi II, 950 (A.H.)." (September 2, 1543 A.D.) (*vide* plate).

(g)=Good.

(h)=Should be protected.

(j)=According to the *Tarikhe Qutbshahi*, Sultan Quli died in his ninety-ninth year thus his year of birth comes to 849 A. H. Although his year of birth is not given in any contemporary history. After the death of his master Mahmood Shah Bahmani in 924 A.H. Sultan



Quli declared his independence, and this may be reckoned as his first regnal year, although other Governors of Bahmani provinces had declared their independence in the lifetime of their Royal master. Ferishta and other historians considering that Sultan Quli must have also followed suite, have erroneously recorded Sultan Quli's assumption of regal title in 917 or 918 A.H. Sultan Quli who was born at Sadabad (Hamadan) descended from the ruling family of Qara Yousuf, Turkomans and his lineage ends with Amir Tara Beg son of Aghaz Khan son of Yafis son of the prophet Noah.<sup>1</sup> When he first came to the Deccan from Persia, he was taken into Royal favour by Sultan Mahmood Shah Bahmani. In recognition of his valour and devotion he first received the title of Khawas Khan and then Qutbul-Mulk and was appointed Governor of Telingana. After the declaration of independence his territories extended in the North as far as the Godavari, in the East as far as Orissa and the sea coast and in the South as far as river Kistna. He was very fond of architecture; besides the Golconda fort a big city was constructed there by him which was composed of fine buildings. He was the originator of that style of architecture, called the Qutbshahi Style, which is a combination of Persian, Hindu, and Pathan styles of Archi-

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(1) On a manuscript copy of *Kanzul-lughat* which is at present in the library of Nawab Salar Jung Bahadur, the following is written in the handwriting of Sultan Muhammad Qutbshah, which deals with the pedigree of his house. "Muhammad Qutbshah son of Mirza Muhammad Amin son of Ibrahim Qutbshah son of Sultan Quli Qutbul Mulk son of Uwais Quli son of Peer Quli son of Alwand Beg son of Mirza Iskandar son of Qar Yousuf son of Qar Muhammad Turkoman."

teature. When he attained the ripe age of 99, and his heir-apparent Yar Kuli Jamshed became tired of the length of his father's reign, on Sunday, the 2nd Jamadi Sani 950 A.H. (1543 A.D.) he instigated Mir Mahmud Hamadani, the Qiladar, who murdered the King while he was in the act of prostration in the Assembly Mosque of the fort. According to the *Tarikhe Zufra* the Qiladar inflicted 23 wounds on the king while he was engaged in evening (Asr) prayers. The chronogram of his death is "Faiyaze Hind" (950 A.H.) and the following Quatrain also gives the date of his death :—

قطب شاه جهان چو از تقدیر \* از جهان جست سوی جنت را  
گوا بوا لفضل سال و شمس فرد \* چو در قطب شاهنشاه  
۹۵۰ هـ ۹۵۰

This dome was erected by Sultan Quli during his life time for his own interment according to the prevalent custom. It is situated on an elevated square terrace, 100 ft. each way, and internally it is octagonal and the inner dimensions of the hall are 30 ft. 10 inches each way. It is crowned by a circular dome and externally, on account of the terrace, it appears to be a square building, the walls of the basement storey being 20 ft. high. In the inscription No. 4 the word (شہید) corroborates the incident of his assassination which occurred in 950 A.H. in the assembly mosque of the fort. The word Bar Malik (the great Malik) which occurs in this inscription was according to 'Tarikhe Farkhunda,' 'Muhammad Qutbshahi' and 'Zufra,' a pet name of Sultan Quli, by which all the high and low inhabitants of the Deccan used to call him. This dome contains 3 graves and on the outside terrace 21 graves of polished black basalt, all

(1) Mr. Yazdani says that "the pet name of Bar Malik is not to be found in any contemporaneous writings" E. I. M. 1915-15 p. 27.

uninscribed, are situated. These domes of Golconda Kings were held in such veneration that whenever any criminal took refuge there, he was given amnesty and during the Qutbshahi period the tombs were always furnished with expensive carpets and lamps and a number of Qurans were kept on supports, which were recited by the readers at appointed intervals. The domes of ruling kings were, distinguished by spires of golden crescents fixed above the centre of the dome and those of other members of the family and of Khaja-Sara's had no such sign and were built on comparatively lower terraces, and in those days it was not possible for every layman to have access to these tombs. Owing to years of neglect the condition of these tombs had become deplorable and Sir Salar Jung the great, after getting them thoroughly conserved had a nice garden laid out and a compound wall built, and posted a guard over the main gate. These tombs are now constantly repaired by the Sarf-i-Khas Mubarak, and the garden is well kept. In the Qutbshahi days this place was called "Langar-e-Faiz Athar," (A place for the bountiful entertainment) where the poor were entertained every afternoon and this custom of entertaining the poor in this place was also observed during the lifetime of Sultan Quli.

## No. 46.

- (a)=The Mortuary Bath (New).
- (b)=Opp : to the dome of Muhammad Quli V.
- (c)=Sarf-i-Khas.
- (d)=III c.
- (e)=The reign of Sultan Quli I.
- (f)=None (several broken inscriptions of different tombs have been stored here).
- (g)=Requires conservation.
- (j)=This bath was built by Sultan Quli I, in the course of the erection of his own tomb, for the purpose of washing the bodies of the dead.

It has several apartments and appears to have been built on a masterly model as it is one of the best specimen of the old Persian and Turkish Baths. It contains a number of cisterns for hot and cold water, with running pipes of mortar for the supply of water, and the shrouding platforms are decorated with Mosaic. The dead bodies of Kings and of Royal family used to be taken out of the fort through Banjara gate and brought to this bath for ablution after which they were carried to the last resting place with requisite pomp attended by a great retinue.

## No. 47.

(a)=The tomb of Jamshed Quli II (*vide* plate).

(b)=Near the dome of Sultan Quli I.

(c)=Sarf-i-Khas.

(d)=I e.

(e)=957 A.H. (1550 A.D.)

(f)=None.

(g)=Good.

(h)=Should be protected.

(j)=The date of the birth of Jamshed Quli could not be ascertained but he ascended the throne soon after the Martyrdom of his father in 950 A.H. (1543 A.D.) and after a reign of 7 years died of cancer in 957 A.H. (1550 A.D.). He was the 2nd son of Sultan Quli I, Hyder Quli and Abdul Karim his elder and third brothers respectively, had predeceased Sultan Quli. His fourth brother Qutbuddin who was made heir-apparent was blinded by Jamshed soon after he ascended the throne. The fifth brother Daulat Khan known as Diwana-

Malik (The mad Malik) was a maniac. He died in the reign of Ibrahim Qutbshah IV, who was the sixth and last brother of Jamshed.

Jamshed Quli was a brave and diplomatic king, whose soundness of diplomacy was repeatedly manifested in the wars between Ali Barid, Ibrahim Adilshah and Burhan Nizam Shah. At the outset he fought against these kings, and broke up this triple alliance and ultimately assuming the position of an arbitrator he liberated Ali Barid from the confinement of Adil Shah and re-established him in the kingdom of Bidar, as a result of which Ali Barid remained his staunch friend and supporter to the end of his life. The dome of Jamshed contains two more graves none of which bears any inscription. His own tomb not being of black basalt and its external form being a little dissimilar to that of his family, there is a difference of opinion as regards the identity of Jamshed's tomb, but according to the authorities of 'Tarikhe-Farkhunda' and 'Muhammad Qutbshahi' which, distinctly lays down that "Jamshed was buried in the neighbourhood of the dome of his father," there remains very little doubt as to its identity owing to its close proximity to the dome of Sultan Quli. The following Quatrain gives the chronogram of the death of Jamshed :—

شم جمشید چم دولتش در هر \* ر دنیا بر د رخت خود بجنت  
و مال پاک او میر بهشت است \* د گر قطب الحسن میر ولایت

۹۵۷ هـ

۹۵۷ هـ

Jamshed was fond of poetry some specimens of which are given below.

بی لب لعل بتان باد خرامست مرا \* لب میگون نما چون سر جام است مرا (۱)  
با سر زلف تر - و دای سیاهی دارم \* این چه سود است نه بازلف چو شاه است مرا  
ترب این کار نده اهم عن بدیل کردن \* - من کج جمشیدم و این کار تمامست مرا  
وله - در ره عشق هر که پانه نهاد \* آخر ارسر کشد بر سزای  
من بد یوانگی شدم مشهور \* تو بخوبی و عالم آرای  
تو همان آفتاب بی همتا \* من همان عاشق زمانه شانی

(۱) لب میگون چو سر جام خرامست مرا

وله - اشکما ز دید به بدیدید که چون می آید \* کوکب بخت منست اینکه بر و ن می آید  
 ان نه شکست که از دید به ر و ن می آید \* قاصدی گوی که از شهر بر و ن می آید  
 چند در عشق بتان شهره شوی ای جمشید \* گر کند غیر او این کار ز بون می آید  
 وله - سر و روان خویش را گرد م و ن دید به جا  
 تا پرورش بآید دگر آن سر و ز آب چشم ما

## No. 48.

- (a)=The dome of Subhan Quli Qutbshah III.  
 (b)=Is situated in the centre of the domes of Sultan  
 Quli and Jamshed Quli.  
 (c)=Sarf-i-Khas.  
 (d)=I c.  
 (e)=Unknown.  
 (f)=None.  
 (g)=Good.  
 (h)=Should be protected.  
 (j)=After the death of Jamshed Quli Qutbshah his  
 courtiers placed his seven year old son Subhan  
 Quli on the throne in 957 A.H., and Saif Khan  
 'Ainul-Mulk<sup>1</sup> son of Fathi Khan, an uncle

(1) The Mausoleum of Saif Khan is situated close to the Lal Tekri or Fateh Maidan of Golconda, where the victorious forces of Aurangzeb had assembled after the fall of the Fort and which is said to have been the Parade ground of Qutb Shahi forces. The grand dome which is built of ashlar and concrete, stands on an elevated square terrace. The sarcophagus of the tomb of Saif Khan which is in the centre of the dome, is of highly polished black basalt and bears the following inscription in Naskh script. (New).

قال لله سبحانه تبارك وتعالى قل يا عبادي اذني اشر فوا عني انفسهم  
 لا تقنطوا من رحمة الله ان الله يغفر الذنوب جميعاً انه عو الغفور الرحيم -  
 صدق الله العلي العظيم وصدق رسوله الانبياء لكريم ونحن على ذلك  
 من ايشاهدين والحمد لله رب العالمين وصلى الله على خير خلقه محمد  
 وآله اجمعين -

It appears that the original tomb is situated in the subterranean vault which is however closed. The terrace is surrounded with several other tombs of unknown personages. The general condition of this building deserves the attention of the State Archaeological Department.

According to "Muhammad Qutbshahi," after the advent of Ibrahim Qutbshah, Saif Khan had to quit the country in 957 A.H. (1550 A.D.). He fought many battles in Berar and Ahmadnagar and was ultimately suffocated to death by the orders of Husain Nizam Shah in 964 A.H. The

of Jamshed Quli Qutb Shah, was made Wakil-us-Sultan (Plenipotentiary). But owing to the high-handedness of Saif Khan the nobles of the court invited Ibrahim Quli, the sixth son of Sultan Quli, (who after the accession of Jamshed Quli, had sought refuge with Ramraj of Vijyanagar), and ultimately with the assistance of Naigwars, Ibrahim Quli was proclaimed King of Golconda on 12th Rajab 957 A.H. (1550 A.D.). It is not recorded in the contemporary writings what became of Subhan Quli and when and where his days ended, but midway between the domes of Sultan Quli and Jamshed Quli there exists a dome of "Chhote Malik" which is said to contain the remains of Subhan Quli although it bears no inscription.

#### No. 49.

(a)=Makka Gate.

(b)=Golconda.

(c)=Sarf-i-Khas.

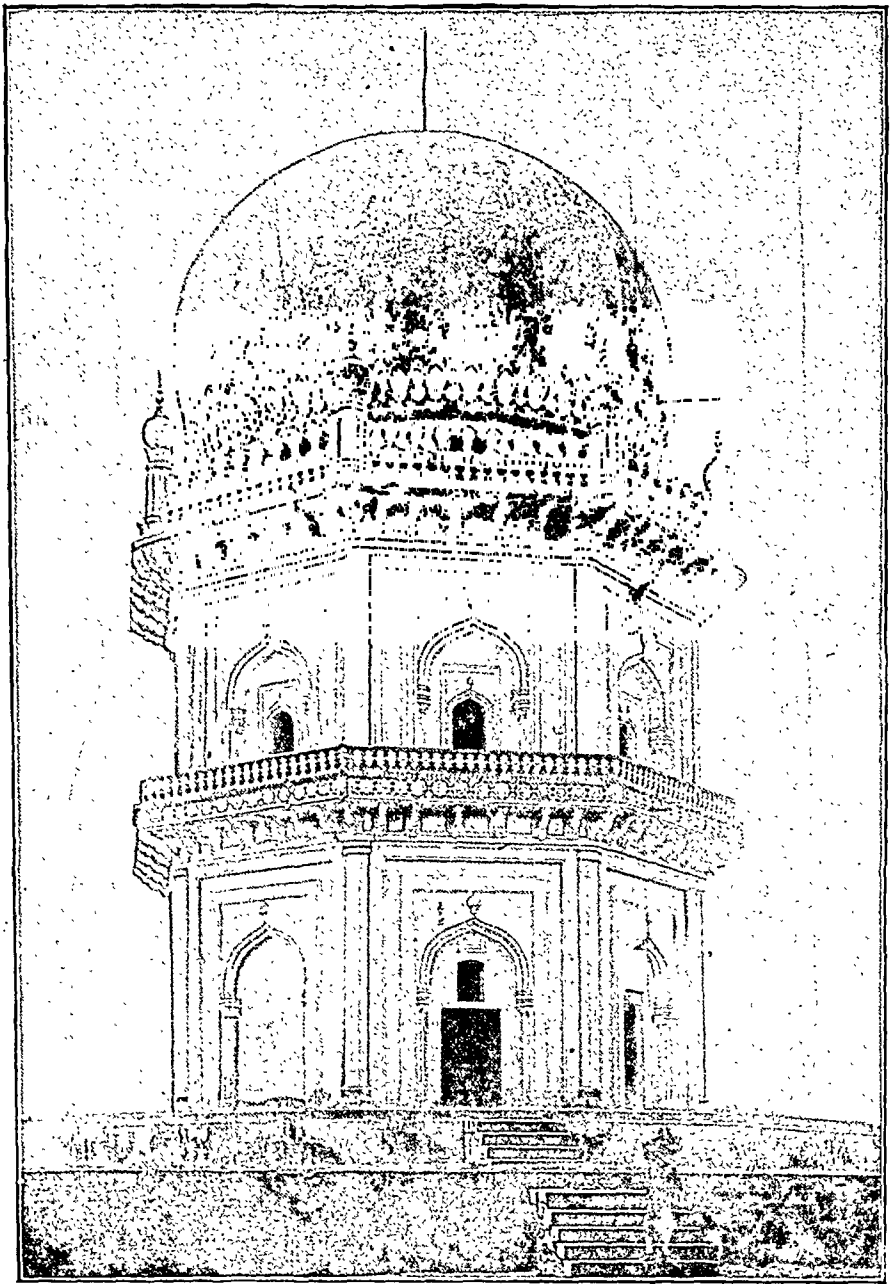
(d)=II c.

(e)=967 A.H., (1559 A.D.) The reign of Sultan Ibrahim Qutbshah.

(f)=On the facade of Makka Darwaza the following inscription is engraved in Naskh script and Tughra style. Notwithstanding the boldness of the letters the style is graceful and masterly. The inscription is 46 ft. 2 inches long and 1 foot 6½ inches wide.

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present dome of Saif Khan was kindly brought to my notice by Col. the Nawab Hashim Nawaz Jung Bahadur, Commdt. Golconda forces, who stated that for the last so many decades this dome was locally acknowledged to be that of Saif Khan. Recently the author came across History of the Deccan, (Silsila-e-Asafiyah) Vol. III, p. 416-18, which lays down that Saif Khan was buried in the village of Tikapur in the Purgannah of Man (Ahmadnagar District), although it fails to give any reference as regards the source of this information.



The dome of Jamshed Quli II.



Handwritten text in a highly stylized, cursive script, likely a form of Arabic or Persian calligraphy. The text is arranged in a single column, oriented vertically. The script is dense and flowing, with many ligatures and decorative flourishes. The text is written on a light-colored background, possibly a piece of parchment or paper.

Handwritten text in a highly stylized, cursive script, likely a form of Arabic or Persian calligraphy. The text is arranged in a single column, oriented vertically. The script is dense and flowing, with many ligatures and decorative flourishes. The text is written on a light-colored background, possibly a piece of parchment or paper.

The author's reading of the text is as under :—

بسم الله الذى جعل كلمة توحيد حصناً حصيناً واما بنا فقم ابراهيم بالرحمة  
فمن دخله كان آمناً واصلوة على المصطفى الذى تمت به حصون النبوة  
وشعابها وهو مد يده العلم وعلى بابها وعلى الدلتى ارتفعت بهم بروج  
الولاية والامامة واصحابه الخازنين الاتصال الصادق والامامة  
وبعد فهذا من (1) درب الدولة وحصن السعادة قد بنى فى ايام  
خلافة اعظم السلاطين اکرم الخواقين قهرمان (2) الامراء والمطهرين فاتح  
ابواب البركة على العالمين رافع بناء شريفة سيد المرسلين معمار الدواعي  
والدين ظل الله فى الارضين سمي خليل الله حمايون اعظم قطب شاه  
لازال حصون د ولته محفوظة عن التزلزل وبروج خلافته عن وحملة التعدي  
والتبذل بمسامي جملة ركن د لته القاموس وعمار سلطنة الباهر جامع الكتب  
ومفرق الكتاب الذى يدل حسناً ونسباً الى مظهر العجايب المسمى فى الدين  
بكمال الدين حسين والمخاطب لعلو الشان به مصطفى خان شاعر الله سبحانه  
ويسر دواعيه فى شهر سنه ١٢٩٤ هـ كتيبه محمد اعفها نى .

(Translation)

" In the name of God, who made the word of His unity an impregnable fort, the gates of which have been opened to us through his mercy, and whoever entereth therein shall be safe : and blessings be upon Mustafa, in whose person the forts and defences of prophecy have been completed, and he is the town of learning and Ali is the gate of the town and upon his descendents through whom the towers of Viceregency and religious leaderships have arisen, and upon his friends the custodians of the qualities of truth and integrity. After that, this gate which is of fortune and fort of felicity was, verily, built during the days of the administration of the greatest of sovereigns, and the noblest of kings who is an invincible hero on sea and land, the opener of the gates of benevolence to all creatures, the elevator of the edifice of the law prescribed by the Chief of Apostles, the builder of state and religion, the shadow of God in the world, the namesake

1. Mr. Yazdani has omitted the word (من) before (درب) E.I.I.M. 1913-14 p. 48.

2. Mr. Yazdani's decipherment is (من هو) and the translation is " who is the refuge." (Ibid).

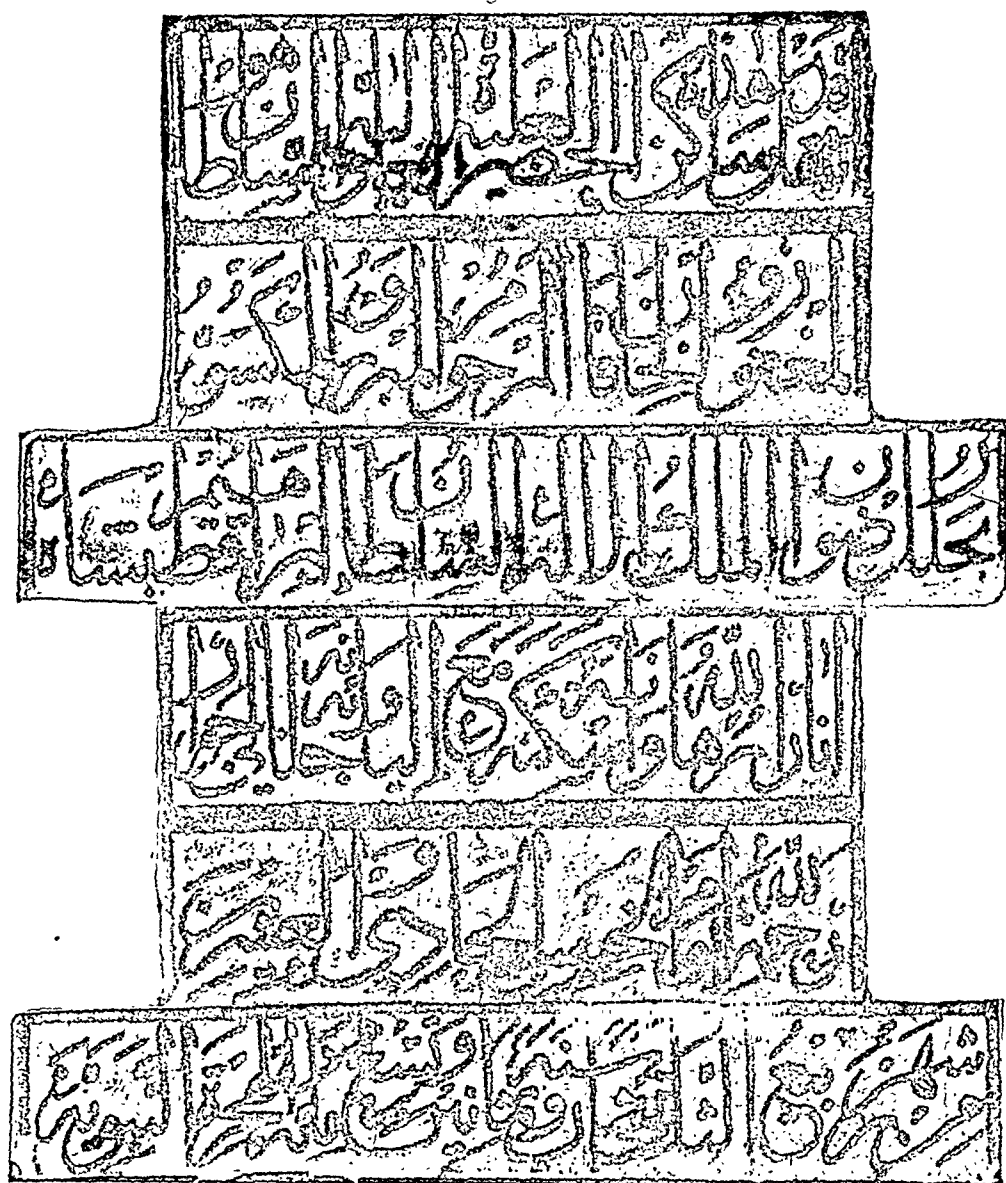
of Khalilul-lah (the Friend of God) (Prophet Ibrahim), Humayooni Azam Qutbshah, may the forts of his sovereignty ever remain safe from trembling and the towers of his kingdom from the clefts of change and alteration ! By the noble efforts of the pillar of his powerful empire, and the prop of his bright kingdom, the collector of books and the disperser of armies, whose qualities and pedigree are related to Mazharul Ajaib the (manifestation of wonders in mankind) Ali, better known among the people by the name of Kamaluddin Husain and entitled Mustafa Khan on account of his high rank, may God accept his efforts and mitigate his misfortune ! In the months of the year 967 A.H. (1559 A.D.) written by Muhammad of Isphahan." (*vide* plate).

(g)=Good.

(h)=Should be protected.

(j)=Makka Darwaza is one of the 8 gates of the fort, it is so named because it faces the Mecca. It is a strong and spacious gate, made of strong teakwood fixed with sharp iron spikes with a view to protect the gate from the battering of elephants. In the inscription the name of the reigning sovereign Sultan Ibrahim Qutbshah has been metaphorically referred to as "Khalilul-lah" which is the *nom-de-plume* of the Prophet Ibrahim. The battlements and gates of Golconda which form a circumference of 8,000 yards were completed in the course of 9 months, under the supervision of Syed Kamaluddin of Ardastan, entitled Khane-Azam, Mustapha Khan, at the expense of 20 lacs, and Mustapha Khan was also appointed a Peshwa and Vakil. According to 'Muhammad Qutbshahi' Mustapha Khan was closely related to Mir Maqsood Ali Tabataba who was maternal grandfather of Sultan Muhammad





On the Head and Footstones of Ibrahim Qutbshah's grave.

Qutbshah. In 972 A.H. he helped Ibrahim Qutbshah a great deal in the overthrow of Ramraj but, soon after, Ibrahim charged him of being in league with Ali Adilshah and consequently he joined Ali Adilshah and accepted the post of Peshwa under him. After the assassination of Ali in 988 A.H. he met the same fate at the hands of the rebels.

## No. 50.

(a)=The dome of Sultan Ibrahim Qutbshah IV.

(b)=Golconda Tombs.

(c)=Sarf-i-Khas.

(d)=I c.

(e)=988 A.H. (1580 A.D.)

(f)=The tomb proper is of polished black basalt measuring 9 ft. 4 inches × 6 ft. 2 inches. On its head and foot stones the following inscription is engraved in Thulth script:—

١- (١) قد انتقل ساكن هذه الضيعة العالية وهو السلطان  
(٢) المغفور والخالقان المرحوم الامير ورا المكو (٣) بحلل رضوان  
الملك الاله سلطان ابراهيم قطب شاه (م) انار الله برعانه واسكنه مع  
اوليائه جناته الى جوار  
(٥) رحمة الله يوم الخميس الحادي والعشرين (٦) من شهر  
ربيع الثاني سنة ثمان وثمانين وتسع مائت من الهجرة النبوية

On the top slab of sarcophagus.

٢- لا اله الا الله محمد رسول الله على والى الله حقا حقا شهد الله انه  
الله الا هو والاملاك لله والولولعلم قائم بالقسطل الله الا هو العزيز الحكيم  
في سنة ٩٨٨ هـ

On the right hand slab.

٣- صدق الله العظيم وصدق رسوله النبي الكريم ونحن على ذلك من  
الشاهدين والحمد لله رب العالمين

On the left hand slab of sarcophagus.

٤- ناد عليا مظهر العجايب تجده عونا لك في النوايب كل هم وغم سينجلي  
بولايته يا علي يا علي قال محمد بنى الكونين الامومين حي في  
الدارين المومنون لا يموتون بل ينتقلون من دار الى دار

*(Translation)*

1. "The occupant of this high and grand tomb, and he is the Sultan whose sins have been forgiven and the king whom God has taken into His mercy, the pious defunct, who is clad with the garment of Divine acceptance; the Sultan Ibrahim Qutbshah, may God illumine his arguments and cause him to dwell with his friends in His Paradise; marched to the neighbourhood of Divine mercy on Thursday, the 21st of Rabi II, 988 years after the flight of the Prophet." (June 5-1580 A.D.)

2. (*The Shiite creed and Quran, verse 16, Chap. III.*)

"There is no god but God, Muhammad is the apostle of God and Ali the friend of God, Verily, verily! God hath borne witness that there is no god but He! and the angels and those who are endowed with wisdom profess the same who executeth righteousness; there is no God but He, the mighty, the wise. In the year 988 (A.H.)."

3. (*Quran — Verse 256-59 Chap. II.*)

"True is god, the high, the great; true is His apostle, the benevolent prophet, and we bear witness to that, praise be to God, the Lord of all creatures."

4. (*Nade Ali*)

"Invoke Ali, the manifestation of wonders, thou wilt find him succour in misery. All grief and sorrow will soon disappear, by thy friendship (with God) O Ali! O Ali! O Ali! Muhammad the prophet of both the worlds has said: The true believer is alive in both the worlds. Believers do not die, but they move through from one abode to another."

(g)=Good.

(h)=Should be protected.

(j)=After the ephemeral reign of Subhan Quli, Ibrahim, son of Sultan Quli I, succeeded to the throne of Golconda with the help of Naigwars

and in acknowledgment of the same, Jagdeva Rao, the leader of Naigwars was made his Vizier by Ibrahim but soon afterwards he devised a plan to dethrone Ibrahim in favour of his brother Daulat Khan *alias* Diwana Malik (the Maniac Malik) who was then a prisoner in Bhongir fort.

Ibrahim became aware of this intrigue at the nick of time and Jagdeva Rao fled precipitately first to Burhan Nizamshah in Berar and later to Ramraj at Vijyanagar and contemporaneously Ibrahim had to fight a decisive battle in company with the Kings of Bijapur and Ahmadnagar against Ramraj of Vijaynagar, at Talicotta, in 952 A.H., which marked the death of Ramraj and the complete overthrow of the Vijyanagar Kingdom. Afterwards Shitab Khan one of the officers of Ibrahim conquered Warangal and annexed it to Golconda. Sultan Ibrahim was a capable and vigilant ruler, during his reign a number of mosques karwanserais, hospitals, and tanks were constructed, and the fort of Golconda<sup>1</sup> was strengthened. Several palaces, gardens, the Langar or Katura Hauz and Kala Chabutra of Golconda, the town and tank of Ibrahimpatan and the Katwa (bund) of Budwell bear testimony to his philanthropic actions to the present day. His territories extended from Rajahmandri and Cassimcotta to the sea-coast, encircling the whole of the Western part of India within his Kingdom. The three famous calligraphists of his time were Muhammad of Isphahan, Ismail, son of Arab<sup>2</sup> of Shiraz, and Taqiuddin Muhammad Salih of Bahrien. Most of the Naskh and Thulth inscriptions on the Qutbshahi edifices and tombs are the pro-

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(1) During the reign of this King 8,000 yards of the fort wall with 404 bastions, etc., were constructed at a cost of 20 Lacs of rupees. (Tuzuk-e-Qutb Shahi MSS).

(2) Mulla Arab of Shiraz was a calligraphist of the Royal library. He wrote with such expedition that 1,000 or 1,500 couplets were written by him per diem. He was also well versed in ornamental writings and inscriptions (Hadiqat-us-Salat-in-Qutbshahi MSS).



ductions of these masters, who have left a store of Naskh, Thulth, and Nastaliq inscriptions with 'Tauqi' and Tughra styles of the highest order in this city. During the reign of this King Golconda had become a central market for the Turkish, Persian and Arab traders. After a benign reign of 30 years Ibrahim died in 988 A.H., leaving behind him three daughters and six sons all of whom had attained their majority, besides some minor ones. His first son Abdul Qadir *alias* Shah Sahib died in his 21st year at Devarkonda fort, wherefrom his remains were brought to Golconda to be interred in the Langare-faiz athar (the Tombs). His second son was Mirza Husain Quli, who was an authority in Medicine and Logic, and who met a watery grave while swimming in the Nampalli tank in 994 A.H., and was buried in the tombs. The third son was Muhammad Quli Qutbshah (No. 52). The fourth son was Mirza Abdul Fattah, who died in 1003 A.H., in his 28th year, of epilepsy. He was a good Qari, (a reciter of the Quran in proper manner). The fifth son was Mirza Muhammad Khuda Banda, who died in 1020 A.H., as a prisoner in the Golconda fort. The sixth was Mirza Muhammad Amin<sup>1</sup> (No. 51).

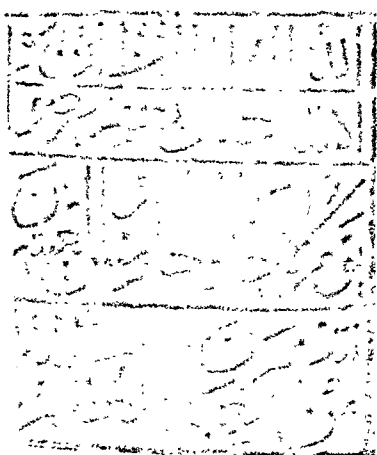
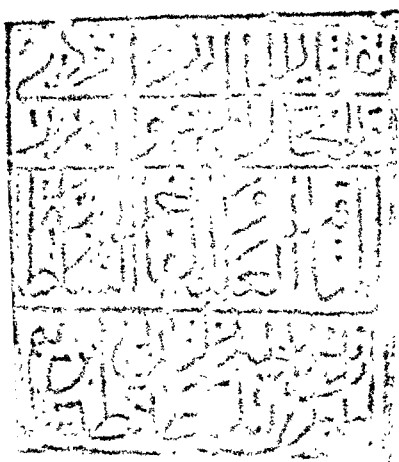
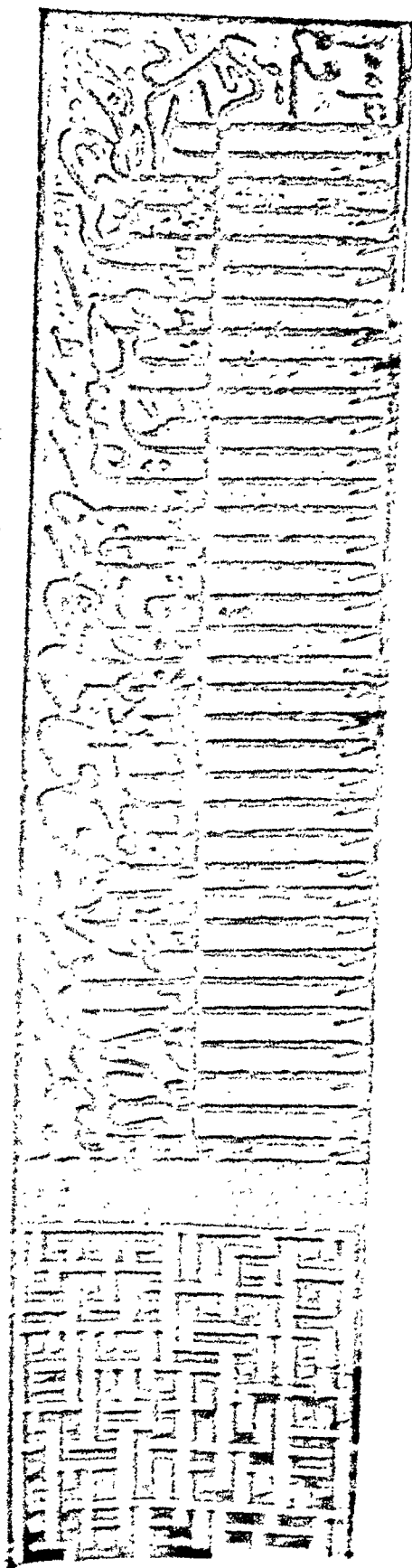
The dome of Sultan Ibrahim is larger in comparison with that of Sultan Quli, and it was once decorated with Persian enamelled tiles, traces of which are still to be seen on the southern wall. The square terrace on which the dome stands is 117 ft. each way. Inside the dome there are two tombs and the outside terrace contain 16 tombs of black basalt all of which are uninscribed. The following quatrain contains the chronogram of Sultan Ibrahim :—

چون زد نیا سوی عقبی رخت بست \* شاه ابراہیم شاه اہل جاہ  
سال و ضلالت و ست فیاض زمان \* نیز زیبا تاچ ابراہیم شہسنانہ ۹۸۸ھ

۹۸۸ھ

(1) Muhammad Qutbshahi MSS.

Over the Sarcophagus of Md. Anhur's grave.



Below the Sarcophagus of Md. Anhur's grave.



The 3rd band of Muhammad Amin's grave.

## No. 51.

- (a)=The tomb of Prince Mirza Muhammad Amin.  
 (b)=This dome is situated on the same terrace on which the dome of his father Sultan Ibrahim Qutbshah stands.  
 (c)=Sarf-i-Khas.  
 (d)=I-c.  
 (e)=1004 A.H., (1596-A.D.)  
 (f)=On the top slab of the sarcophagus Surae Ikhlas (*vide* plate) (Chap. CXII Quran), is written in the Kufic script and is important as being the only specimen of this script in Golconda or the city of Hyderabad. The following verse 16 Chap. III of the Quran is written in Tauqi style :—

شهد الله ان لا اله الا هو را لملائكته واولوا لعلم قائما بالقسط لا اله الا هو  
 العزيز الحكيم ذى ۱۰۰ هـ

*(Translation)*

1. "God hath borne witness that there is no god but He, and the angels, and those who are endowed with wisdom, profess the same, who executeth righteousness there is no God but He, the Mighty, the wise. In 1004 A.H. *Vide* plate).

The first band along the sides of the grave contains the Throne verse (Chap. II Verse 256), and the second band the (Nadi Ali). The third band contains the following Arabic poem in best Thulth style and the fourth band the Shiite creed, as carved on the top slab of Sultan Ibrahim (inscription No. 2) :—

*The poem.*

يا قاهر اَباً لَمَّا يَا كُلِّ جِبَار \* بنور وجهك اعتقني من الذا ر  
 ا ليك اسلامي من كان يعصديني \* من اهل ردي واصحابي وانصار  
 قى قعر مظلة قفرا s. موحشة \* فرك اغريباً وحيداً تحت ا هجار

امسيت ذيفك يا ذا الجود مرتبنا \* وانت اكرم منزول به قار  
 فاجعل قراى بفضل منك مغفرة \* انجوا ليك بها يا خير غفار  
 ان الملوک اذا شابت عبيدهم \* فى رقبهم اعتقوهم (1) عتق ابرار  
 وانت يا سيدى اوليهم كرما \* قد شبت فى الرق فاعتقنى من النار  
 (Translation)

“ O controller of the deaths of all the haughty, through the light of Thy countenance save me from the fire (of Hell).

“ To thee he entrusted me, he who helped me, was from among my friends, companions and supporters ;

“ In a pitch dark pit, desolate, dreadful, under the stones, all alone, a stranger and solitary.

“ O Benevolent Lord, being mortgaged to Thee, I am Thy guest and Thou, O entertainer, art the most hospitable host.

“ So with Thy grace, entertain me with forgiveness so that I may obtain refuge near Thee, O most Merciful.

“ Verily the Kings when their slaves get old in their service liberate them with the magnanimity of noblemen, and Thou, O my Lord art preferentially generous. I have grown old in Thy service, therefore set me free from the fire (of Hell).”  
 (Vide plate)

At the head and foot of the sarcophagus the following is inscribed in Naskh script :—

(1) قد اتفق ارتحال الممفورا لمبرور ذى (2) الملقب عليه والمفاخر  
 اسلاطين (3) ميرزا محمد امين ابن السلطان ابراهيم قطب شاه (م) اكسا  
 الله حلال المغفرة والرضوان فى (5) يوم الاحد لخماس والعشرين  
 (4) من شهر شعبان المعظم سنة ١٠٠٠

(Translation)

“ The death of the departed into His Mercy, the purified, the possessor of high virtues and Royal glories, Mirza

(1) Mr. Yazdani has read this word as (عتقوهم) without the prefix (الف). (E.I.M. 1915-16 p. 30).



is engraved in Persian language and Naskh script :—

(۱) اعلحضرت جنت مکانی عرش اشیانی محمد قلی قطب شاه بن ابراهیم  
قطب شاه انا را اله برها نهما

(۲) بتا ریخ روز شنبه هفتاد هم ماه ذی القعدة الحرام سنه ۱۰۲۰هـ (۱) عشرین  
والف هجری برحمت حق را صل شد

(۳) سن شریفش چهل و نه سال و مدت سلطنتش سی و یک سال رحمة الله  
تعالی برحمتهم کا ملتہ

### (Translation)

“ His Exalted Majesty, whose abode is Paradise and whose resting place is Heaven, Muhammad Quli Qutbshah son of Ibrahim Qutb Shah, May God illumine the arguments of both, was joined to God's mercy on Saturday, the 17th of the sacred month of Zil-Qadah, in the year 1020 A.H. one thousand and twenty Hijri (January 11, 1612 A.D.). His age was forty nine years and the duration of his reign thirty one years ; may the Supreme God have perfect mercy on him.” (*Vide* plate).

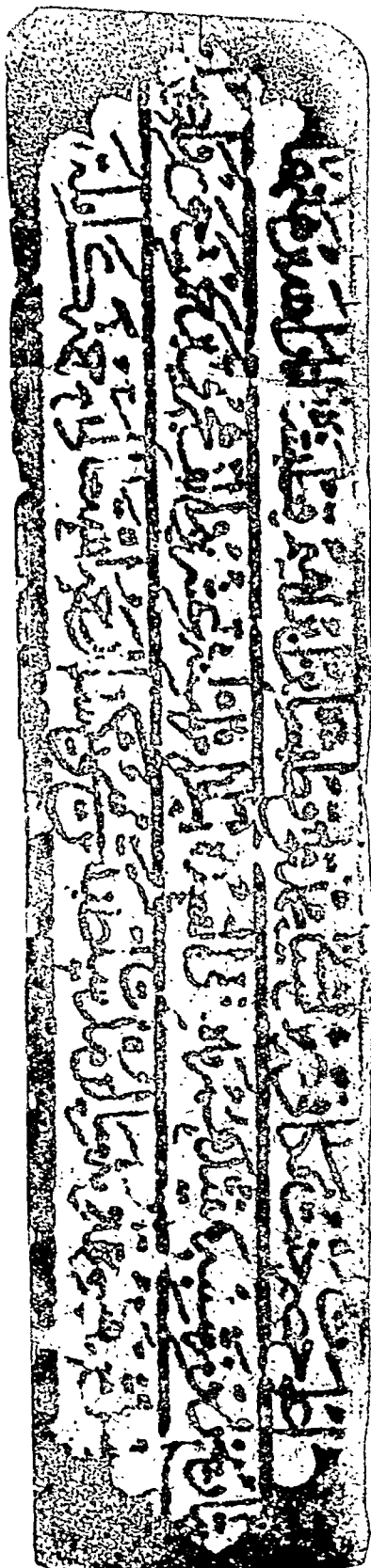
(g)=Good.

(h)=Should be protected.

(j)=Sultan Muhammad Quli was the third son of Ibrahim Qutbshah who ascended the throne in his fifteenth year after the demise of his father in 988 A.H. (1580 A.D.). He was born on Friday the 14th Ramzan 973 A.H. and the chronogram of his birth is<sup>2</sup> (باعث روزی اهل عالم). During his reign the Qutbshahi Kingdom was at its zenith. He was very fond of architecture, inasmuch as the city of Hyderabad is the outcome of his Architectural instinct and the Char Kaman, Char Minar, Jamay,

(1) The indication of Hijri (هـ) has been omitted after (سنه ۱۰۲۰) E. I. M. 1915-16 p. 31.

(2) Muhammad Qutbahahi,



Over the Sarcophagus of Muhammad Quli V.





**Muhammad Quli V.**

Masjid (City) and Darush-Shifa were also built during his reign. According to the Tarikhe-Zufra the following buildings were also constructed during his reign and about 70 lacs Huns were spent over them : Ilahi Mahal, Baghe Muhammadi, Banat Ghat, Kohe Toor, Naddi Mahal, Hina Mahal, Dad Mahal, Khudadad Mahal, Langar Khana and Ashur Khana. The dome in which his remains rest was built during his lifetime. His relations with Shah Abbas I. Safavi of Persia became very friendly and consequently a Persian Embassy first came to the Deccan during his regime. Muhammad Quli was a philanthropic ruler, and had remitted a number of taxes to his subjects. After a peaceful reign of 31 years he died in his 49th year in 1020 A. H. (1611 A.D.). His grand dome with extensive double terraces is second to none among the Tombs. The elevation of the terrace is 13 ft. 6 in. The upper terrace is 200 ft. each way and the lower 126 ft. 3 inches. The outer dimensions of the dome are 71 ft. 3 inches each way and the height of the colonnades is 22 ft. There are two entrance doors to the dome on the southern and eastern sides and the dimension of the inner dome is 33 ft. 3 inches each way. A flight of steps leads to the tomb-proper which is situated in a vault below the terrace, the vaults of other Kings being closed. The year of his death may be had from the following quatrain, the last two verses of which bear the chronogram :—

محمدرخت چون از دارفانی \* وصال آن شمع دین سال فیاض  
ز قطب فضل و فضل عام جستم \* دگر باره ز عالمی جاء فیاض

سنه ۱۰۲۰ھ

سنه ۱۰۲۰ھ

He was also fond of Persian and Urdu poetry and "Qutbshah" was his pen-name. The following are a few of his Persian poems :—

با شمع بگو گر مئی د یوا ننه خود را \* کاتش زند از رشک تو پروا ننه خود را  
 مستان محبت بد و عالم نفروشد \* کیفیت نه جرعه پیمانه خود را  
 ای قطبش آخیره مردان ره عشق است \* مردان نه همی روره مردان ننه خود را  
 ولہ- از ا لتفات د لبر عالی مقام ما \* گردون زده است سکند شاهی بنام ما  
 ولہ- ساقی بیار باد که فصل بهار شد \* صحر چمن ز آب و هوا لاله زار شد  
 ما اقتدا بشرب مدام تو کرده ایم \* پر کن پیدائنه که زمان خمار شد  
 چشم فلک ز رشک سقیمان بزم تو \* چون دیده صراحتی می آشکار شد  
 هر جرعه ز هر غضب نوش کرده ام \* از دست آن نگار مر اسازگار شد  
 برو عده وصالش خوش کن ای حبیب \* چون قطبش ز هجر رخت بیقرار شد  
 ولہ- گهی تغافل و گاهی سلام می سوزد \* چگویمت که دلم را کدام می سوزد  
 ولہ- تکیه که قطبشاه چون دگران نیست \* جز گرم دست تکیه گاه ندارد  
 ولہ- ای قطبش از دل خویش چه گویم \* مشتاق تراز خویش ندیدیم و ندیدیم  
 ولہ- قطبشده و ش که در گلشن کوی بودم \* ذوق کیفیت مرغان سحر دانستم  
 ولہ- اگر چه نیست زید بهز عدل و ادشاهان را \* از آن زبیده تر ماند به عاشق از تو بیداد  
 بملک عشق از سد سگند رکس نمی گوید \* درین ملک مبارک روند اسست بنیاد  
 خرا بی ها که دل از نرکتاز غمزه دارد \* فدای آن خرابی باد معموری و آباد  
 غم یارے که در دل قطبشدارد عجب نبون \* گراز خاک درش سر بر ندارد یک نفس شاد

The accompanying plate of the king was copied from the British Museum collection.

## No. 53.

(a)=The dome of Muhammad son of Qutbuddin Ahmed (New).

(b)=In the neighbourhood of the dome of Hakims.

(c)=Sarfi-Khas.

(d)=II-b.

(e)=1021 A.H., (1612 A.D.).

(f)=The following inscription is engraved over the sarcophagus :—

محمد بن قطب الدین احمد سنہ ۱۰۲۱

"Muhammad son of Qutbuddin Ahmad in the year 1021 H. (A. H.)"





Over the Western wall of the Fort.



*(Translation)*

1. "Unto God."
2. "Allah, Muhammad, Ali."
3. "O God ! O Muhammad ! O Ali ! help Sultan Abdullah."

4. "The wall of Muhammadnagar fort was repaired under the superintendence of Sultan Nawab Abdullah Qutbshah."

5. "By Malik Yousuf a deputy of Malik Noor Muhammad during the months of the year one thousand and twenty nine. On the last day of Shaban 1038 A.H." (1628 A.D.).

6. (Nade Ali) "Invoke Ali the manifestation of wonders Thou wilt find him a refuge in Misery.

All grief and sorrow will soon disappear.

By thy friendship (with God) O Ali."

7. "There is no soldier like Ali, and no sword like Zulfiqar."

8. "Unto God."

*(Vide plate).*

(g)=Fair.

(h)=Should be protected.

(j)=The weak points of this fort were strengthened from time to time with a view to safeguard it from the dangers of Moghal attacks. The Western wall on which this inscription is fixed, was repaired during the reign of Sultan Muhammad Qutbshah, by his son Nawab Abdullah Mirza, as in the year 1029 A. H., which is given as the date of the conservation of the wall, Muhammad Qutbshah VI, was on the throne of Golconda, and at the end of Shaban 1038 A.H. when this inscription was







fixed, Sultan Abdullah, VII, had ascended the throne.

## No. 55.

(a)=The tomb of Khanum Agha.

(b)=Inside the dome of Sultan Muhammad Qutbshah VI.

(c)=Sarf-i-Khas.

(d)=I-c.

(e)=1031 A.H., (1635 A.D.).

(f)=The following inscriptions are engraved on the sarcophagus :—

۱ لا آله الا لله محمد رسول الله علي ولي الله حقا حقا - سورة ۳ - آیت ۶  
سنه ۱۰۳۱ هـ

۲ آیت ۱ لکری

۳ سورة ۲ - یات ۲۸۵ - ۲۸۶

۴ ناد علی

۵ سورة ۹ - ۱۰۹ - ۱۱۲ - ۱۳

۶ درود شریف

۷ علیا حضرت خدیجه مرتبت مریم مکانی بلقیس زمانه صانع عقیقه رابعه  
را کوه ساجده صائمه خانم آغا (۱)

### (Translation)

1. (*Shiite Creed*) "There is no god but God and Muhammad is the prophet of God and Ali is the favourite of God, without any doubt." and "Quran Chap. III verse 16, The year 1031 A.H."

2. "Throne verse, Quran (chap. II verse 256)".

(1) Mr. Yazdani does not seem to have followed the construction of the epitaph and consequently he has named this lady as (صائمه خانم) instead of (خانم آغا), further he could not prove her identity, as in his opinion she was "probably a princess of the family." The word (آ) after (خانم) is the abbreviation of (آغا), as according to the Persian technology the proper name (آغا میرزا) is spoken as well as written (آغا میرزا). According to the Hadiqa-tus-salatin it is proved that (خانم آغا) was buried in the dome of Muhammad Qutbshah (E.I.M. 1915-16, p. 82).

3. " Chap. II. verses 285-286."
4. " Nadi Ali."
5. " Chap. XCVII, CVI and CXII-CXIV."
6. " Shiite Durud."

7. " Her Highness in rank like Khadija, in position like Mary, the Bilqis of the age, the pious and chaste (like) Rabia, the bower of her head in prayer, the prostrator with the forehead touching the ground, the observer of fast, Khanum Agha." (*Vide* plate).

(g)=Good.

(h)=Should be protected.

(j)=The tomb of Khanum Agha daughter of Mir Maqsud Ali—Tabataba and wife of Prince Mirza Muhammad Amin, is of polished black basalt and is situated within the dome of her son Sultan Muhammad Qutbshah. She was buried here during the reign of her son; and wielded much influence during his regime. The Tank of Ma-Saheba was built by her; for further details please refer to Nos. 15 and 61.

## No. 56.

(a)=Baradari of Pemmati.

(b)=On the southern side of the Golconda fort.

(c)=Sarfi-Khas

(d)=II-b.

(e)=1035 A.H., (1625 A.D.)

(f)=None.

(g)=Requires conservation.

(h)=Should be protected.

(j)=On the South-Western side of the fort on the road to Osman Sagar, on two elevated terraces nearly 150 ft. square each way are situated the Baradari of Pemamati and Taramati of arched

corridor and a small mosque with decagonal minarets on the opposite terrace. These girls were concubines of Sultan Abdullah Qutbshah and Sultan Muhammad Qutbshah. The Baradari and the mosque may be reached by climbing three storeys containing about 70 steps. On careful investigation of the precincts it was found that Ibrahim Bagh of Sultan Ibrahim Qutbshah (d. 988 A.H.), terminates at the base of the mosque and it extends as far as "Mahallat," (the Royal Palaces), which are situated a few furlongs behind the mosque and where ruins of lofty palaces may still be seen. It is interesting to note that the garden with a few mangoe trees is still called Ibrahim Bagh. It may therefore be inferred that the Baradari and the mosque were built later, during the reigns of Sultan Abdullah and Muhammad Qutbshah, on the outskirts of the garden and served as the main entrance to Ibrahim Bagh and during the construction of these lofty edifices the garden must have been in a bloomy condition and a favourite royal resort.

## No. 57.

(a)=The dome of Fatima Sultan.

(b)=Golconda tombs.

(c)=Sarfi-Khas.

(d)=II-c.

(e)=1035 A.H., (1665 A.D.)

(f)=The following inscriptions are engraved on polished black basalt :—

۱- لا اله الا الله محمد رسول الله على ولي الله حقا حقا سنة ۱۰۳۵ هـ

۲- آیتہ الکرسی

۳- سورة ۲ - آیتہ ۲۸۵ - ۲۸۶

۴- ناد علی صیغر-علیہا حضرت مریم مکانی خدیجہ مرتبت زہرا ی (۱)  
ثانی (۲) ناظم سلطان بنت سلطان محمد امین

۵- سورة ۹۷ - ۱۰۹ - ۱۱۲ - ۱۱۵

۶- درود شریف

(Translation)

1. "Shiite creed. In the year 1035 A.H."
2. "Throne verse."
3. "Chap. 2 Verses 285—286."
4. "Nande Ali."
5. "Her Highness of Mary's position and Khadija's station, next in rank to Zahra, Fatima Sultan daughter of Sultan Muhammad Amin." (*vide* plate).
6. "Shiite Durud."

The next grave is also inscribed as follows although it bears no name :—

۱- ناد علی - کلمہ طیبہ

۲- آیتہ الکرسی

۳- سورة ۱ - آیات ۱۱۲ - ۱۱۳

(Translation)

1. "Nade Ali"—"Shiite creed."
2. "Throne Verse."
3. "Chap. 1 Verses CXII, CXIV."

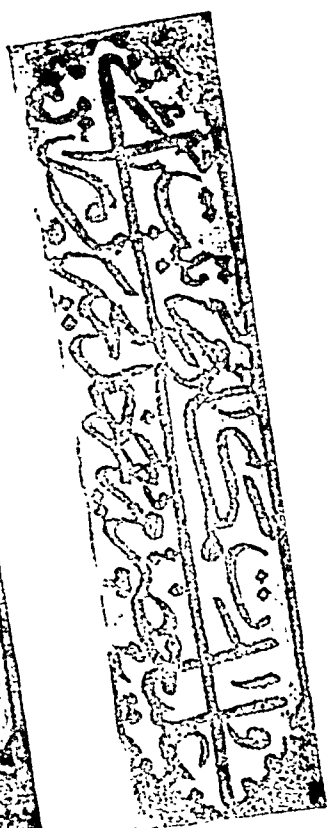
(g)=Fair.

(h)=Should be protected.

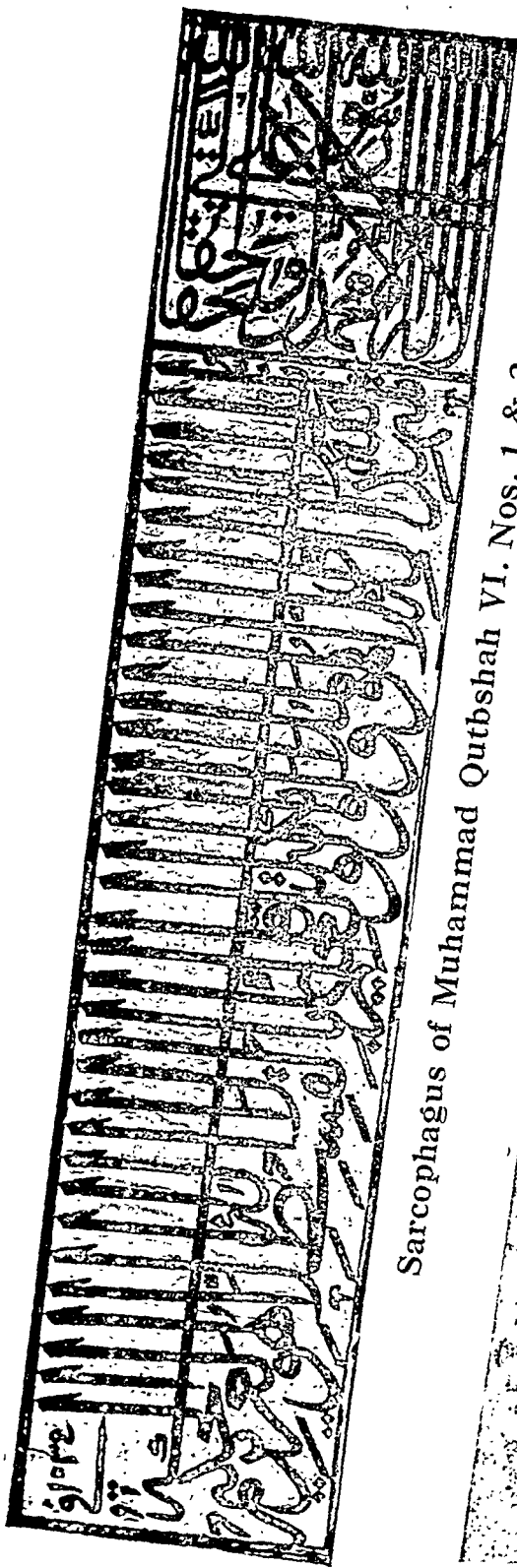
=This dome, which belongs to Fatima Sultan who was the daughter of Prince Muhammad Amin and Khanum Agha and sister of Sultan Mu-

(1) Although this tomb belongs to (ناظم سلطان) but instead of (زہرا بی) which is a commendatory phrase. Mr. Yazdani reads it (زہرا بی) and takes her to be the wife of Md. Amin, while this tomb belongs to the daughter of Md. Amin. The appendage (بی) was not customary in the Qutbshahi days, Nowadays (بی) is a debased form of the old word (بی بی) which was in vogue in the Qutbshahi period.

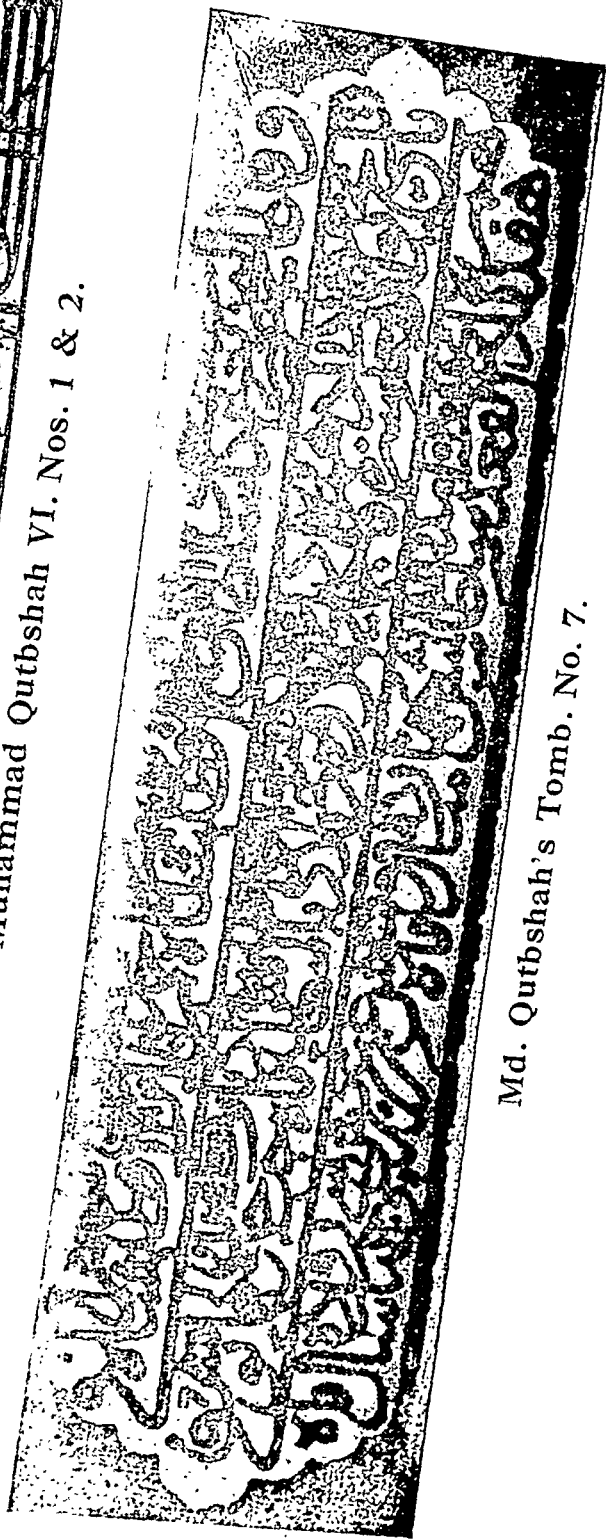
(2) Mr. Yazdani's reading of this word is (بانی) meaning builder. (E.I.M. 1915-16, p. 34).



Over the grave of Fatima Sultan. No. 57.



Sarcophagus of Muhammad Qutbshah VI. Nos. 1 & 2.



Md. Qutbshah's Tomb. No. 7.

hammad Qutbshah VI, is situated to the left of the entrance of the Tombs; it contains several graves, two of which are inscribed, one belonging to Fatima Sultan and the other bearing no name. It has a disproportionately large dome.

## No. 58.

(a)=The Mausoleum of Sultan Muhammad VI.

(b)=The Tombs.

(c)=Sarf-i-Khas.

(d)=I-c.

(e)=1035 A.H., (1626 A.D.).

(f)=The following inscription is engraved on a sarcophagus of polished black basalt in Tuth and Naskh styles :—

- ۱- لا اله الا الله محمد رسول الله على ولي الله حقا حقا
- ۲- شهد الله انه لا اله الا هو ولا ملائكة ولا اولاء لعلم قائما بالقسط لا اله الا هو
- لعزیز الحکیم فی ع ۱۰۳ (۱)
- ۳- آیتہ الکرسی
- ۴- سورة ۲ - آیات ۲۸۵ - ۲۸۶
- ۵- سورة ۹۷ - ۱۰۹ ۱۱۲ - ۱۱۳
- ۶- درود شریف
- ۷-
- (۱) وفات عالی حضرت جنت مکانی سلطان محمد قطب شاه ابن (۲)
- میرزا محمد امین ابن (۳) ابراہیم قطبشاہ فی
- (۲) تاریخ یوم الاربعاء سیزدهم جمادی الاولی سنہ ۱۰۳۵ ولادت باسعادتش
- در ماه رجب سنہ ۱۰۰۱ جلوس هما یونش فی
- (۳) هفدهم ماه ذی القعد سنہ ۱۰۲۰ مدت سلطنتش چهارده سال و شش ماه
- عمر عزیزش سی و چهار سال و دوماہ

(1) Mr. Yazdan has read this as 1035. It must however be borne in mind that in Persia the numeral 6, is written in this way (ع ۶) and in Egypt and Constantinople the numeral 4 is written thus (ع ۴) (E.I.M. 1915-16 p. 32).

(2) and (3) The word (ابن) has been omitted before (الف) (E.I.M. 1915-16 p. 32).



*(Translation)*

1. " Shiite creed."
2. " Quran Chap. III. Verse 16., In 1036 (A.H.)."  
(*vide* plate).
3. " Throne Verse (Chap. II. verse 256)."
4. " Chap. 2 Verses 285-286."
5. " Chap. 97, 109, 112, 114."
6. " Shiite Darud."
7. " The death of his exalted Majesty, of heavenly  
abode Muhammad Qutbshah, son of Mirza  
Muhammad Amin, son of Ibrahim Qutbshah,  
occurred on Wednesday, the 13th of Jamadi I,  
1035 (Feb. 1-1626 A.D.). His felicitous birth in  
the month of Rajab 1001 (April 1593 A.D.).  
His auspicious accession on the 17th of Zil-  
Qada 1020 (January 11, 1612 A.D.). The  
duration of his reign was fourteen years and  
six months and the period of his honoured life  
thirty-four years and ten months." (*vide*  
plate).

On the top slab the years ( ١٠٣٦ ) 1036 A.H. in line (2) and 1035 in line (7) represent the dates of fixing the slab and the death of the King respectively. Hadiqatus-Salatin also corroborates this fact and lays down that "on the forenoon of Wednesday the 13th Jamadil-Awal 1035 Hijri Sultan Muhammad Qutbshah expired in the Daulatkhanah Ali (Royal Palace), (which was situated near the Kali Kaman), and in the afternoon his remains were removed to Golconda in the Langare-Faiz-Athar, to be interred in the dome which he had built for this purpose in his lifetime."

(g)=Good.

(h)=Should be protected.

(j)=Sultan Muhammad Qutbshah was born on 23rd  
Rajab 1001 (1593 A.D.). He was the only son

of Prince Mirza Muhammad Amin and Khanum Agha and a nephew and son-in-law of Muhammad Quli Qutbshah. According to the Tawarikhe-Farkhunda (MSS) on the day of his birth the reigning sovereign Sultan Muhammad Quli Qutbshah, prevailed upon his brother Prince Mirza Muhamamd Amin, to let him adopt the boy as he had no male issue, asserting that he being young would have many more sons ; but Prince Amin procrastinated until four years later after the death of Prince Amin, Muhammad Quli took the boy in his own charge and appointed Qazi Muhammad Samnani for his tuition and also Yousuf Sahcb, a famous soldier who used to teach swordsmanship, archery and horse-riding to the whole city, was appointed to teach these arts to the young prince, who had also become the heir-apparent to the throne. This Yousuf Saheb died in 1028 A.H. and was buried near Nampalli where his tomb, is held in great veneration. When the young prince reached the age of 14, the daughter of Sultan Muhammad Quli was given in marriage to him in 1015 A.H. One Mirak Moin of Sabzwar composed a quatrain on this occasion, the last hemistich contains the year of marriage ( ۱۰۱۵ ھ مہر و عقد ). When he attained his majority he ascended the throne of his uncle in his 21st year. Mir Muhammad Momin of Subzwar composed a long poem, a few couplets of which are given below. The eighth hemistich gives the year of the accession.

با محبت باز بستم عہد و پیمان نوے \* کہنہ جا می می فشام پیش جانان نوے  
 سرمہ شد خاک تلگاہ ز فرخ پای تو \* ای فدای خاک پایت ہر زمان جان نوے

گرمغاهان نوشد از شاه جهان عباس شاه \* حیدر آباد از توشد شاه صفا مان نور  
 خواستم تاریخ فرخنده جلوسه عقل گفت \* جمله عالم نوپاری شد سلطان نور (۱۰۲۰ هـ)  
 ازدا گوئی چو مومن هم دعا بتر که هست \* او که نوری و توشاه جهان بان نور

Sultan Muhammad was a great friend of learning and was a very pious King. He used to recite one chapter of the Quran every morning and invariably used to finish the recitation of the whole of the Quran every month. Most of his time was spent in the company of learned men. He was the founder of the famous Mecca Masjid, and an initial amount of 40,000 huns<sup>1</sup> was spent by him on this stately edifice. The histories of this period were first written during his reign, notably the Tarikhe-Sultan Muhammad Qutbshahi (MSS) which, contains an exhaustive and authoritative account of the inauguration of Qutbshahi dynasty until 1020 A.H. and the Hadiqatus-Salatin Qutbshahi (MSS) which is really a compendium of the above history, was written by Nizamuddin, during the reign of his son Sultan Abdullah VII. His contemporary Moghal Emperor was Jahangir, and during his reign Hyderabad was for the first time visited by a Prince of the Moghal blood in 1025 A.H. When Khurram (Shah Jahan) made Muhammad Qutbshah pay him a Peshkash of 14 lacs of rupees for his father, as an indemnity for the hostile assistance rendered by him to Nizam Shah of Ahmadnagar, against Jahangir<sup>2</sup>.

This pious king died after a short reign of 15 years in 1035 A.H., (1625 A.D.). This Chronogram was composed by Ibne-Khattoon (No. 22) on this occasion (لب باد سنه ۱۰۳۵ هـ). He left four sons and one daughter. The first issue was Prince Abdullah Mirza (Qutbshah VII) the second was a daughter who was married in 1042 A.H. to Sultan Muhammad Adil Shah of Bijapur. The third was Prince Ibrahim Mirza, who was born of the daughter of Sultan Ibrahim Adilshah of Bijapur and who died in the

(1) Hadiqatus Salatin (MSS).

(2) Hadiqatul-Alam.

second regnal year of Sultan Abdullah Qutbshah and was buried in the dome of Muhammad Qutbshah. The author of *Hadigatus-Salatin* relates this curious incident that on the day of Ibrahim Mirza's birth, the Ilahi Mahal, Muhammadi Mahal and Hydar Mahal which were built in seven spacious storeys by Sultan Muhammad Quli, caught fire and the whole building was burnt to ashes. The fourth and fifth were Prince Sultan Quli Mirza and Prince Mirza Kamaq born of his favourite wife Khurshid Bibi, who had predeceased her husband and was buried close to the dome of Sultan Abdullah. The above mentioned Prince Sultan Quli Mirza had attempted to commit suicide by taking powdered diamond in 1047 A.H. but owing to the timely succour of Sultan Abdullah the Royal physicians administered antidotes and he was recovered. He died a natural death in 1052 A.H. and was buried in the dome of Muhammad Qutbshah VI. The Mausoleum of Sultan Muhammad Qutbshah VI, ranks next in grandeur to the tomb of Muhammad Quli. It comprises a square hall, 63' 4" each way and the width of the colonnade is 19' 8". The facade of this dome had enamelled tiles, traces of which still exist. Besides the tomb of Sultan Muhammad Qutbshah there are five more<sup>1</sup> graves in this dome, two of which have been cracked by the effects of lightning. Of these graves the two, which bear inscriptions are herein noticed in their chronological order (*vide* 55 and 61) and the rest are uninscribed. Sultan Muhammad Qutbshah was also fond of poetry like his uncle, his *nom-de-guerre* was "Urooji" and "Zillul-lah," a selection of his poems is given below.

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(1) In the Western sofa are buried Shah Khundkar and Khanum Agha, the third tomb belongs to Prince Sultan Quli Mirza son of Sultan Muhammad Qutbshah who died in Zil Qada 1052 A.H.

Among the small graves of children one belongs to the young Prince Ibrahim Mirza, son of Muhammad Qutbshah, who died in the 2nd regnal year of Abdullah Qutbshah and the other is the tomb of the seven-month old son of Abdullah Qutbshah who expired on 29th Jamadi II 1042 Hijri. (New) (*Hadigatus-Salatin*).

در حضرت یقین و گمان را چوراه نیست \* حیران وصف تست یقین و گمان ما  
 ظل الله از شر و ربدان در پناه تست \* ای درگاه جلال تود را الامان ما  
 موله- تعالی الله چه حسن است این بنازم منع یزدان را \* کدر آید روی تود دم صورت جان را  
 وله- دماغ و طبع عروجی چه در لکش چمن است \* چنین عمو که خود آسمان فر هنگ است  
 وله- عز و جاهم ز عشق و دولت اوست \* این همه چشمه تم بهمت اوست  
 و ست از باد نه نیست ظل الله \* سرخوش از باد محبت اوست  
 وله- مدعی گرد عوی دارد مسلم داشتیم \* روشنت باد که ظل الله دیدار نیست  
 وله- تا تو در دل آمدی غیره ندازد در و \* در حریم خاص شه نامحرمان را باز نیست

## No. 59.

(a)=The dome of Kulthoom Begam (New).

(b)=To the south of the dome of Sultan Muhammad  
 Quli Qutbshah, on the Western side.

(c)=Sarfi-Khas.

(d)=II-c.

(e)=The reign of Sultan Muhammad Qutbshah.

(f)=None.

(g)=Fair.

(h)=Should be protected.

(j)=This dome contains three uninscribed tombs, the one to the West is said to be of Kulthoom Begam, the second and third are said to be those of her husband and daughter. Through the main road leading to Golconda near Mustaidpura, there exists a bye-lane which is called Kulthoompura, named after this lady where there is a nice mosque built by her which is in an excellent state of preservation. The main gate of the mosque bears the following inscription :—

(۱ الله محمد علی)

## No. 60.

(a)=The pavilion of Kulthoom.

(b)=West to the Golconda tombs.

(c)=Sarfi-Khas.

(d)=II-b.

(c)=1037 A.H., (1627 A.D.)

(f)=The following inscriptions are engraved in  
Thulth :—

- ۱- سورہ ۳ - آیت ۱۶ - ۱۶ سلم ۳۰ : ۵
- ۲- لا اِلهَ اِلاَّ اللہ محمد رسول اللہ علی ولی اللہ حقاً حقاً
- ۳- ایتہ الکرسی
- ۴- درود شریف
- ۵- کلثوم (۱) بنت مرجم بن نور الدین سلطان قطبشاہ  
خلدا للہ تعالیٰ

(Translation)

1. "Chap. 3 verse 16—The year 1037 A.H."  
(Top slab).
2. "Shiite creed."
3. "Throne Verse."

(1) Mr. Yazdani's decipherment of this inscription does not stand the historical test. He reads it thus

(مغفرت پناہ ابن کلثوم بنت مرجم بن نور الدین سلطان محمد قطبشاہ خلدا للہ  
تعالیٰ)

and he describes the grave to be that of an infant grandson of Muhammad Qutbshah by his daughter Kulthoom. But according to the Hadiqatus Salatin, Muhammad Qutbshah had only one daughter and she was given in marriage to Muhammad Adil shah of Bijapur, where she remained as the Queen of that realm; consequently this grave cannot be that of his grandson, by his so-called daughter Kulthoom. In the author's humble opinion this tomb belongs to Kulthoom, who was the grand-daughter of Muhammad Qutbshah, and the father of this child was the son of his favourite wife Khurshid Bibi and who according to "Hadiqa," died in 1052 A.H. Moreover if Mr. Yazdani's decipherment is taken to be correct there remains no alternative but to attribute the suffix of (خلدا للہ تعالیٰ) towards Muhammad Qutbshah, in 1037 A.H. which is the year of the epitaph *vide* the top slab), although he had expired in 1035 A.H. and the words ((خلدا للہ تعالیٰ) according to the Arabic philology being patent words for the living Kings and Princes, cannot be assigned to a dead body. It therefore follows that the suffix of (خلدا للہ تعالیٰ) relates to the (ابن) son of Muhammad Qutbshah, whose name was Sultan Quli Mirza and who was alive at the time; and the prefixes of (مغفرت پناہ) and (نور الدین) are quite appropriate for Muhammad Qutbshah in 1037 rather than (خلدا للہ تعالیٰ). (E.I.M. 1915-16 p. 34.).

## 4. "Shiite Durud."

5. Kulthoom daughter of the son of Sultan Muhammad Qutbshah, whose sins have been forgiven (and who is), expectant of the light of God. May God keep him (the son) for ever." (*vide* plate).

(g)=Fair.

(d)=Should be protected.

(j)=This small pavillion which is open on all sides contains a small grave of an infant girl who was the grand-daughter of Sultan Muhammad Qutbshah. The word (كاثوم) has been wrongly spelt with (س) instead of (ث) in this inscription.

## No. 61.

(a)=The tomb of Shah Khundkar.

(b)=Inside the dome of Sultan Muhammad Qutbshah.

(c)=Sarf-i-Khas.

(d)=I-c.

(e)=1045 A.H., (1635 A.D.)

(f)=The following inscriptions are engraved on the sarcophagus in Thulth style and Tauqi' script:—

١- لا اَلم الا الله محمد رسول الله على ولي الله حقا حقا - سورة ٣ - آية

١٩ سنه ١٠٤٥ هـ

٢- آية الكرسي

٣- سورة ٢ - آيات ٢٨٥ - ٢٨٦

٤- ناد على صغير

٥- سورة ٩٤ - ١٩١ - ١١٢ - ١١٣

٦- درود شريف

عالم حضرت - زیادت و انجابت و نادر و معتبر و سزاوارت و خرد و (1)  
ابن - زیادت و نادر و معتبر و سزاوارت و خرد و (2)

(Translation)

1. "Shiite creed -Chap. 3 Verse 16, the year 1045 A.H."

2. "Throne Verse."

3. "Quran Chap. 3 Verses 285-86."

4. "Nadi Ali."

5. "Chap. XCVII, CIX, CXII and CXIV."

6. "Shiite Durud."

7. "His Highness, the refuge of the Sayyids and persons of noble birth, enjoying Divine forgiveness and mercy, Shah Khundkar, son of the refuge of Sayyids, Shah Muhammadul-Husaini." (*vide* Plate).

(g) - Fair.

(h) - Should be protected.

(j) - Shah Khundkar was the grandson of Kahnun Agha and a cousin of Abdullah Qutbshah. His father Shah Muhammad son of Shah Ali Arabshah, had married the sister of Muhammad Qutbshah and daughter of Prince Muhammad Amin and Khanum Agha. According to the "Hadiqa" in the 1st regnal year of Sultan Abdullah, Shah Muhammad held the post of Peshwa for a period of two years on 1,000

(1) Mr. Yazdani has described (شاه خوندگار) as "the spiritual guide of the royal family," although he was closely related to the Royal family as being the grandson of Khanum Agha, and his mother having been (according to the Hadiqa) the sister of Muhammad, Qutbshah. (E.I.M. 1917-18 p. 33).

(2) Mr. Yazdani instead of identifying this gentleman, says that "this was the name of the famous saint of Gulburga." In fact this gentleman had married the (according to the Hadiqa) sister of Muhammad Qutbshah and the daughter of Khanum Agha and held the post of Peshwa during the reign of Abdullah Qutbshah, on 1,000 huns per month. Thus he was closely related to the Royal family. (E.I.M. 1917-18 p. 33)



huns per month, but as he did not prove equal to the task, the post of Peshwa was conferred on Ibne-Khatoon (No. 22). Shah Kundkar was the recipient of an annuity of 7,000 huns during the reign of Sultan Abdullah and had the honour of sitting on the right side of the Royal throne. The Tank of Ma-Sahaba (No. 16) was given as a freehold to the same Shah Khundkar (No. 61).

## No. 62.

(a)=Inscription of Musa-Burj.

(b)=Close to the steps of Musa Burj.

(c)=Sarf-i-Khas.

(d)=II-c.

(e)=1050 A.H., (1640 A.D.).

(f)=To the North of Musa Burj close to the steps, the following inscription in Nastaliq script is fixed. It measures (2' 8" × 2' 6").

۱- در زمان دولت پادشاه والاه  
 ۲- سلطان عبداللہ قطب شاہ  
 ۳- بندہ دولتخواہ خیرات خان  
 ۴- بنای این ملکینہا و چاہ آب و باغ  
 ۵- نمود فی شہر رجب سنہ ۱۰۵۰

### (Translation)

“ During the regime of the exalted King Sultan Abdullah Qutbshah, the well-wishing servant of the State, Khairat Khan built these shops, well and garden, in the month of Rajab 1050 (A.H.) ” (November 1602 A.D.).

(Vide Plate).

(g)=Fair.

(h)=Should be protected.

(j)=The inscription records the building of shops, etc., by one Khairat Khan, whose grave was discovered by me by chance, while I was engaged in finding out the grave of Syed Muza ffar

در زمان دولت پادشاه و الاما  
 سلطان سید را نزد طه  
 سید دو سواد خمرات  
 بنامی این ملک پادشاه  
 نمودنی شکر

North of Musa Burj.

معبد دولت پادشاه  
 پادشاه سلطان  
 طه سید پادشاه  
 این انبار خانه پادشاه  
 پادشاه شهر حیدر

Ambar Khana. No.



Once Khairat Khan had the honour of taking a letter and presents from Sultan Abdullah to the Emperor Shah Jahan. For his full description please refer to No. 20.

## No. 63.

(a)=Ambar Khana (Granary).

(b)=Close to the Citadel (Baradari) of Golconda Fort.

(c)=Sarf-i-Khas.

(d)=II-c.

(e)=1052 A.H., (1642 A.D.).

(f)=This inscription which measures (2' 9" × 1' 11") is carved on black stone in Nasta'liq script.

- ۱- د ر عهد د و ل ت پ ا د ش ا ه جمجا ه
- ۲- ملا یك سپاه سلطان عبد الله
- ۳- قطبشاه بسعی بند د ر گاه خیرات خان
- ۴- این انبارخانه با تمام رسید
- ۵- بتاریخ شهر رجب المرجب سنه ۱۰۵۲ هـ

### (Translation)

During the regime of the King Sultan Abdullah Qutbshah, equal in rank to Jamshed, whose army is the heavenly host, this storehouse (granary) was completed by the endeavours of the slave of court, Khairat Khan, in the month of Rajab, the year 1052 A.H." (October 1642 A.D.). (*Vide Plate*)

(g)=Fair.

(h)=Should be protected.

(j)=Halfway up the ascent towards the Baradari (citadel) of the fort may be seen the ruins of some chambers, called Ambar Khana where a stone slab is fixed in a slanting position. Its original place had been over the front door.

## No. 64.

(a)=The twin domes of Hakims. (New).

(b)=Golconda Tombs.

(c)=Sarf-i-Khas.

(d)=II-c.

(e)=1062 A.H., (1651 A.D.).

(f)=One of the tombs of these twin—domes contain the following inscription which is engraved in Thulth script and Tughra style. The other grave is uninscribed.

۱- هو العلی العظیم سنہ ۱۰۶۲ ھ  
۲- ناد علی  
۳- آیتہ الکرسی  
۴- درود شریف

*(Translation)*

1. (Top slab) "He is eminent and magnificent. In the year 1062 A.H."

2. "Nade Ali."

3. "Throne Verse."

4. "Shiite Durud."

(g)=Good.

(h)=Should be protected.

(j)=The twin pavillions of the Hakims are situated side by side and are open on all sides. The sarcophagus of these domes are of highly polished black basalt. Bats have made their nests in the roof as a result of which it is always filled with filth and offensive smell. Although the names of these Hakims are not mentioned on the grave, but they are said to have been favourite physicians of Sultan Abdullah. The author is inclined to assign these tombs to

Hakim Nizamuddin Ahmad Gilani, Hakimul Mulk, who was appointed a Royal physician<sup>1</sup> in 1045 A.H., by Sultan Abdullah in place of Hakim Gabriel, on 6,000 huns per annum, and to Hakim Abdul Jabbar Gilani, who also became a favourite Hakim of the Court in 1045 A.H., and being very handsome, he was also appointed to read Hadith in the presence of the King during the month of Moharrum<sup>2</sup>.

About 2 miles North of Tolichauki over the top of the hill of Hakim Pet, are situated a small Baradari and a dome with a mosque. The dome contains grave of an unknown Hakim<sup>3</sup> of the reign of Abdullah; the sarcophagus is one peice of oblong black basalt measuring (4' 3" × 2½') with the following inscription.

الحکم لله سنة ۱۰۵۹

“The command is for God. The year 1059 (A. H.)”

In the tower of a tank below the Baradari some Persian couplets were engraved in plaster, which have now become hopelessly obliterated. Out of many I could with much difficulty, decipher the following of Hafiz.

چم گویمت که به یختند و شمسست و خراب \* سروش عالم نه بم چم مؤد شا دان است  
که اے بلند نظر شاه تبار سدا شین \* فشیمن توفه این گنج عیفت آباد است  
تراز کنگره عرش می ز فزد سغیر \* دامت که درین خا کدان چه افتاد است  
نصیحتی کفمت یا دگیر و در عمل آرز \* که این حدیث زیور طبعم یاد است  
موجود در سستی عهد از جهان سست آباد \* که این عبوزه عورسی هزار داماد است

(1) and (2) Vide Hadiqatus Salatin (MSS) and Muhammad Qutbshah (MSS). (3) I am inclined to assign this to Hakim Gabriel.

The hill commands a fine birdseye view, but it could only be reached after walking about a mile and a half in the uneven paddy fields.

## No. 65.

(a)=The Domes of Pemmati and Taramati.

(b)=Golconda tombs.

(c)=Sarf-i-Khas.

(d)=II-c.

(e)=1073 A.H., (1662 A.D.).

(f)=The following inscriptions are engraved on the grave of Pemmati, in Nasta'liq :—

- ۱ - سورة ۳-آیتہ ۱۶
- ۲ - سورة ۶-آیتہ ۶۵۶
- ۳ - درود شریف مختصر
- ۴ - بود از ازل گل جنتی پیم متی سنہ ۱۰۷۳
- ۵ - گل جنتی بود از ازل پیم متی سنہ ۱۰۷۳ (1)

### (Translation)

1. (Top Slab) " Chap. 3, verse 16. "
2. Chap. " 2 Verse 256, and Chap. CXII. "
3. " Shiite Durud. "
4. " From eternity Pemmati was a rose of Paradise 1073." (1662 A.D.).
5. " A rose of Paradise was from eternity, Pemmati 1073." (*Vide* Plate).

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(1) Inscription No. 5 has been entirely omitted in his reading by Mr. Yazdani. (E.I.M. 1915-16 p. 36).

(g)=Good.

(h)=Should be protected.

(j)=The names Bhagmati, Pem Mati and Tara Mati occur frequently in the Qutbshahi history. The present dome belongs to Pemmati who was a concubine of Sultan Abdullah Qutbshah and the dome was erected by the same king. The inscription No. 4 is engraved on the opposite side of the sarcophagus (*vide* No. 5) with a little verbal alteration.

Another twin dome next to that of Pemmati, is said to be that of Tara Mati who also was a concubine of Sultan Muhammad but it contains no inscription.

## No. 66.

(a)=Musa Burj.

(b)=Golconda fort.

(c)=Sarf-i-Khas.

(d)=I-c.

(e)=1077 A.H., (1666 A.D.).

(f)=At present the following Persian inscription is fixed on the wall of the first storey west of the flight of stairs. Apparently this is not in its original position, but was fixed here after the renovation of the steps. The upper portion of the tablet has been slightly broken, as a result of which the first line of the inscription is missing, it measures ( $3' 9\frac{1}{2}'' \times 1' 4\frac{1}{2}''$ ). A translation of this Persian inscription is also fixed on the southern wall in Telugu script, a transliteration of which is given below after the Persian text. The author considers it a piece of singular good fortune for having been able to trace this inscription



in a book<sup>1</sup> in which it has been completely reproduced, thus the missing link of the first line, which owing to obvious reasons was omitted by Mr. Yazdani (in E. I. M. 1913-14 p. 52) has now been completed. The Telugu text fully corroborates the name of Mir Miran which has been now deciphered in the first line of the Persian text.

My reading of the Persian text in addition to the first line which has been borrowed from the Tarikhe Farkhunda is as follows :—

- ۱- به میرمیران (2) حکم عالی صادر گردید که شما قایم بوده مورچه و نقب را (۱)
- ۲- (ر) انزدیک این برج تا بخند ق رسا نید چون د رینجا
- ۳- برج کوچک بود اما حکم جهان مطاع عالم مطیع خسرو
- ۴- زمان شهنشاه دوران السلطان العادل ظل الله
- ۵- ابوالمظفر ابوالمنصور ابوالغازی سلطان عبدالله
- ۶- قطبشاه به دستور (3) الوزرائ فی الزمان مقرب
- ۷- الحضرت السلطانیه معتمد الدوله (الخ) قایم
- ۸- خان ذی شان سپه سالاری موسی خان
- ۹- چنان شرب صد و ریافت که خود د رینجا
- ۱۰- بوده به دفع غنیم مشغول باشد بر آن خان
- ۱۱- عالیشان شب و روز بهشیاری تمام د ر دفع
- ۱۲- غنیم بودن (4) از قضا و ربانی غلوه توپ بر و جود
- ۱۳- میرمیران چنان خورد که در همان مورچه
- ۱۴- هلاک گشت و بعد از فوت او بسم روز صلح
- ۱۵- شد و بعد از گذشتن محاصره به خان
- ۱۶- متنازل لیم حکم عالی شد که برج عظیم د رینجا بنا
- ۱۷- باید کرد تا غنیم را فرصت نقب مورچه کند
- ۱۸- مجال بنا شد بنا بر حکم همایون اعلی

(1) Tawarikhe Farkhunda (MSS).

(2) Out of the first line only the following was deciphered by Mr Yazdani (E.I.M. 1913-14 p. 52.) (قایم کرده مورچه و نقب را)

(3) Mr. Yazdani's reading is (بدستور) (*Ibid.*)

(4) Mr. Yazdani's reading is (بوده) and according to the construction it ought to have been (بودند) (*Ibid.*)





Sarcophagus of Pemmati. No. 65.



Sarcophagus of Shah Khundkar. No. 61.

۱۹ با ندک زمانى اين برج عظيم بسعى خان عزمى  
 ۲۰ (ليده رسال سنه هزار و شصت و هفت (1)  
 ۲۱ با تمام رسيد و اسم معمار دهرما چار

(Translation)

“The exalted order (of Emperor Aurangzeb) was issued to Mir Miran that he should establish himself and carry the intrenchment and mines to the ditch, as at this place was a small bastion. But the order—obeyed by the world and respected in the universe, of the Lord of the time, the emperor of the period, the just Sultan, the shadow of God, Abul Muzaffar, Abul Mansur, Abul Ghazi, Sultan Abdullah Qutb-shah, to the wazir of the wazirs of the time, the confidence of the Royal court, the trust of the State, the Khan of high rank, the commander-in-chief, Musa Khan, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy day and night. Thereupon the exalted Khan with all caution was engaged day and night in checking the enemy. In the meantime by the divine decree a gun shot struck the body of Mir Miran in such a manner that he expired in that very intrenchment, and three days after his death peace was concluded. When the siege had been raised the supreme orders were issued to the above named Khan that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines. In obedience to the auspicious, exalted order, through the efforts of the afore-said Khan, this large bastion was completed within a short time, in the year one thousand and seventy seven (A.H.) and the architect's name (is) Dharmachar.”

## TELUGU TEXT.<sup>2</sup>

(*Piece I.*)

1. “Svasti, Sri Jay—abhyudaya —Saliva (ha)
2. na-Saka-varshalu 1578 Manmatha—nama—sa

(1) In Tarikhe Farkhunda this date is mentioned as 1080 A.H.

(2) Deciphered and translated by Rao Saheb H. Krishna Sastri of Madras.

3. mavatsara—Magha-sudha Budhavaram na
4. du Sulutanu Auramgujebu Kha
5. Saru (sa) haji Sangina laskaruto va-
6. chechi kile mubaraku Mahamada-
7. (na) garu bedavesi vumdamganu va-
8. ri padushahi—vajilalo pedda va-
9. Jirudu—Miru—Mira ani atani A-
10. varamgujebu touttu yi durgam
11. Mudu-dinalku puechukomttunna-a-
12. ni mocha —ratri-pagalu chhala netu-

(Picce II)

13. —Ram deggir aledu —Juka —
14. —Jahamati Hajarati Suluta—
15. nu Abdulla-kutu—Shahagaru tana (ve)
16. gulu dodda Vajirudu Mokarrabu
17. Hajratu Amusakhanunigariki
18. hukum yichechi nivu a buruju -va (d) da vu (m)
19. di para-dandu ko (t) tu anduku cha (la)
20. Jagrata-kaligi vumadalen-ani ala-
21. ge khanu Masarnulahegaru ratri-pa-
22. pagalu jagratato ganimulu daphe che-
23. se panilo mukhyulai vumdamganu (kho)
24. daraja (tto) phirungi-gumdu Ami
25. ru Mira (ku) tagilitenu a Mocha-
26. (lo) ne Mayatu ayi poyanu a-
27. (tlu) (Mri) tam-aina Mudu-dinalku (pa)
28. —na ayanu mocha———
29. —m (pa) nahagari hukum a
30. yite alage yelinavari
31. hukumu chopuna Khanu Musa-
32. rnulahegaru Komchemu diva-
33. salalo vuppara-Dharmacharya-
34. lachata tamamu Mus (t) aidu
35. cheyinchenu Avaramgujebu va-

36. chchina salu su sna settu kha ma-  
 37. senu alapu  
 38. tamamu mustaidu ainya-  
 39. di su sna samanu setaigu ala-  
 40. pu 1078 Salivaha (na) Saka-va (rsha)  
 41. lu 158 (9)."

## (TRANSLATION).

(Ll. 1-7) "Hail! on Wednesday, the 7th day of the bright half of Magha in the (cyclic) year called, Manmatha,

"(corresponding to) the prosperous, victorious and increasing salivahana Saka years. 1578 (23rd January 1656 A.D.). His Majesty the King Sultan Aurangzeb having come with stony army was laying siege to the blessed fort of Muhammadnagar.

(Ll. 7-12) "The brother of Aurangzeb that he would capture this fort in three days (ordered, the person named Mir Miran, the Chief Minister among his imperial Ministers —at a battery, very ably day and night.

(Ll. 13-20) "Hazrat Sultan Abdullah Katu Shah (Qutub Shah)

(Ll. 20-23) "Accordingly the above named Khan was the foremost in the work of checking the enemies carefully day and night.

(Ll. 23-26) "May God's will (be done) —A cannon shot having struck Amir Miran (he) met his death at that very battery (morning).

(Ll. 26-35) Three days after (his) death in this manner —  
 "By the order of ~~the Emperor~~ and in the same manner as ordered by His Majesty, the person named Khan got the bastion ~~captured~~

made by the bricklayer Dharmacharya within a few days.

(Ll. 35-37) "The year (salu) in which Aurangzeb came (in) Susna setta Kha ma senu alapu (1057 A.H.).

(Ll. 37-41) "The complete doing (up of the bastion) took place (in) su sna samanu setaigu alapu 1078 A.H. Salivahana Saka years 1589 (1667 A.D.)"

(g)=Fair.

(h)=Should be protected.

(j)=This bastion is associated with several historical incidents of the period. The author will endeavour to deal with each of them categorically. It is well known that Mir Muhammad Saeed of Isphahan, the Mir Jumla of Sultan Abdullah Qutbshah had become arrogant by obtaining abnormal influence over the king. His young son, Mir Muhammad Amin, one day came to the Court in a drunken state and in violation of all etiquette and decency fell asleep on the Royal Masnad (Throne) and vomited there, which intensely offended the King, who ordered him to be kept in confinement. His father being much annoyed and heart-broken went to Prince Aurangzeb (Viceroy of the Deccan) at Aurangabad in the 29th regnal year of the Emperor Shah Jahan, and was received into royal favour by the recommendations of the Prince. He was soon elevated to the rank of Panjhazari (Commander of five thousand horse) and his son Muhammad Amin (then in confinement at Hyderabad) got the rank of Dohazari, and a Farman was despatched through Qazi Muhammad Kashmiri to Sultan Abdullah Qutbshah

to the effect that the family of Mir Jumla should not be molested. The King having been much irritated by this pressure at once confiscated all the property of Muhammad Amin and placed a stronger guard over his household. When the news of the utter disregard of the Royal Farman reached Aurangzeb, he sent to Hyderabad his elderson Sultan Muhammad as advance guard on 8th Rabi-ul-Awal 1066 A.H., and he himself left his head-quarters on 3rd Rabi-us-Sani 1066 A.H. On hearing this Sultan Abdullah released Muhammad Amin and his mother and sent them to Sultan Muhammad who had encamped 24 miles off the city, but as their property was not returned, Sultan Muhammad making this a pretext advanced towards the city and Sultan Abdullah fled to Golconda on



10 lacs of rupees. After this settlement Aurangzeb with his son and daughter-in-law returned to Aurangabad on 7th Rajab 1066 A.H., and Sultan Abdullah ordered Musa Khan to erect the Musa Burj by the inclusion of the small hillock in the fortification of the fort<sup>1</sup>.

The following peace treaty, executed in 1066 A.H. by Sultan Abdullah, throws a flood of light over the issues of the conclusion of peace and is a record of considerable historical importance. It also fully corroborates the version of Khafi Khan that owing to straitened circumstances Abdullah Qutbshah was forced to open negotiations for peace, by promising to pay the arrears of tribute and giving his own daughter in marriage to Prince Sultan Muhammad. The undermentioned treaty also lays down that Abdullah Qutbshah had designated his newly made son-in-law, the heir-apparent to the throne of Golconda after his own demise. The original Persian treaty is reproduced here from the *Tarikhe-Zurfa* (MSS) of Girdhari Lal.

“فدوی درگاه سلطنت پناہ مرید بالا شتباہ بطوع و رغبت خود چنین  
 “تقبل و تعہد نمود کہ بہ ازای عفو جرایم و نقصیات (2) و عذابت  
 “مملکت قدیم کہ درینولانواب علیحضرت سکندر شوکت فریدون حشمت  
 “جمشید بہت ادا م اللہ اقبالہ مجدد ابا این مرید موروثی عطا نمود  
 “اند شروط مذکورہ ذیل را بتقدیم سازید ہ ہیچوجہ را دای وظایف  
 “انقیاد و اطاعت و لوازم دولت خواہی و فدویت تہاون نورزد و دقیقہ از  
 “دقایق اتفاق و یکرنگی مہمل و نامرعی نہ گذارد  
 “اول اینکه برای کسب مہدات و افتخار و تحصیل شرف و اعتبار خود  
 “صبیہ سلیبہ خویش را بحالہ ازدواج تارہ نہال بوستان سلطنت و اقبال  
 “گزین ثمرہ ریاض عظمہ و جلال جوان بخت و دولت بی زوال جوانی  
 “بخش سعادت لایزال می مرشد زان حقیقی و لاگہر سموا لہکان محمد سلطان  
 “خلف الصدق اعزاء عظم صاحب عالمیان و عالم متعال لہ المہیمن بطول

(1) *Tawarikhe-Farkhunda* (MSS) by Ghulam Qadir Khan Bidri.

(2) Here the words “faults and offences” relate to the disregard of the Farmans of Shah Jahan regarding the non-molestation of the family of Mir Jumla.

"حیاتها لی انصرام زمان را آورده که بعد از مرید موروثی ایالت  
 "این مملکت بان بیدار بخت متعلق باشد و دیگر آنکه سوای پیشکش  
 "مقرر میباید و لک و پنجاه هزار رهن قلعہ را بگیر (I) را با ولایات  
 "متعلقه سابق آن حواله و کلاهی سرکار فیض آثار نماید اگر حاصل -  
 "آنولایت کم از مبلغ مذکور شود از پیش خود وجه تتمه را نقد جواب  
 "گوید و مبلغ بیست لک هون را بطریق نذر و نیاز از نقد و جواهر نفیسه  
 "و از فیلان که بهتر از آن پیش مرید موروثی بنا شد برساند و بیست لک  
 "روپیہ مطالبه سرکار خاصه شریفه ازین مبلغ محسوب باشد و اگر چیزی  
 "از جواهر و فیلان پنهان دارد خاین باشد و برابر عنایات و امداد  
 "هرگاه لشکر بجای تعیین فرمایند بعد از صد و رحکم طلب پنج هزار سوار  
 "از ممالک متعلقه این عقید آمند داخل عساکر منصوره باشد اَلتماس  
 "و استدعای از مکارم علیہ و مراحم متعالیه آنست که در باب اعانت  
 "و حمایت این مرید موروثی دقیقہ فر و نگزارند که از مردم اطراف  
 "و جوانب آسیہ و مضرت باین ملک نرسد و اگر ضرر شود افواج  
 "قاہرہ بکومک و امداد آیند وی عقیدت کیش و رفع فساد معاندان  
 "بداندیش تعیین فرمایند و عهد نامه و الا بمهرود ستخط خاص و نشان  
 "خجسته عنوان مجلی با پنجه مبارک مرحمت فرمایند که بطناً بعد بطن  
 "حرز باروی طمانیت باشد - "

Another version of this famous siege (1655 A.D.) related by the French traveller Bernier, who had come to India in 1655 A.D. and visited Golconda in 1667 A.D., i.e., eleven years after this siege, is reproduced below.

Besides corroborating many facts which have been enumerated above, it throws a flood of light on certain political aspects of the period. It also lays down that the surprise visit of Emperor Aurangzeb to Golconda was a result of negotiations of Mir Muhammad Saeed, the Qutbshahi Mir Jumla,<sup>2</sup> and that the important stipulation of the peace treaty was the marriage of the daughter of Sultan Abdullah to Sultan Muhammad, the son of Aurangzeb, with a heavy indemnity and a promise of making the newly made son-in-law his successor; and the introduction of Shah Jahan's arms on the coins of Golconda.

"During the time that Aurangzeb was in Deccan, the

(1) These territories were made over as dowry. (Zufra).

(2) After leaving the service of the king of Golconda he went over to the moghals and died as Governor of Bengal.

King of Golkonda had for his Vazier and General of his armies this Emir Jumla, who was Persian by nation, and very famous in the Indies. He was not a man of great extraction, but beaten in business, a person of excellent parts, and a great captain. He had the wit of amassing great treasures not only by the administration of the affairs of this opulent Kingdom, but also by navigation and trade, sending ships into very many parts, and causing the diamond mines, which he alone had farmed under many borrowed names, to be wrought with extraordinary diligence. So that people discoursed almost of nothing but of the riches of Emir Jumla, and of the plenty of his diamonds, which were not reckoned but by sacks. He had also the skill to render himself very—potent and considerable, entertaining, besides the armies of the King, very good troops for his particular, and above all a very good artillery, with abundance of Franguys and Christians to manage it. In a word, he grew so rich, and so puissant, especially after he had found a way to enter into the Kingdom of Karnates (Carnatic) and to pillage all the ancient churches of the idols of that country, that the King of Golkonda became jealous of it, and prepared himself to unsaddle him; and that the more, because he could not bear what was reported of him, as if he had used too great familiarity with the Queen his mother, that was yet beauteous. Yet he discovered nothing of his design to any, having patience, and waiting till Emir came to the court, for he was then in the kingdom of Karnates with his army. But one day, when more particular news was brought him of what had passed between his mother and him he had not power enough to dessemble any longer, but was transported by choler to fall to invectives and menaces; whereof Emir was soon made acquainted, having at the court abundance of his wife's kindred, and all his nearest relations and best friends possessing the principal offices. The Kings' mother also, who did not hate him, had speedy information of the same; which obliged Emir, without delay, to write

to his only son Mahmet Emir (Amin) Kan, who then was about the King, requiring him to do the best he could to withdraw with all speed from the court, under some pretence of hunting or the like, and to come and join with him. Mahmet Emir Kan, failed not to attempt divers ways ; but the king causing him to be narrowly observed, none of them all would succeed. This very much preplexed Emir, and made him take a strange resolution, which cast the king in great danger to lose his crown and life ; so true it is, that he who knows not to dissemble, knows not how to reign. He writ to Aurangzeb, who was then in Daultabad, the capital of the Deccan, about fifteen or sixteen day's journey from Golkonda, giving him to understand, that the king of Golkonda did intend to ruin him and his family, notwithstanding the signal services he had done him, as all the world knew ; which was an unexampled injustice and ingratitude, that this necessitated him to take his refuge to him, and to entreat him, that he would receive him into his protection ; that for the rest, if he would follow his advice, and confidence him he would so dispose affairs, that he would at once put into his hands both the King and Kingdom of Golkonda. This thing he made very easy, using the following discourse “ you need but take four or five thousand horse, of the best of your army, and to march with expedition to Golkonda spreading a rumour by the way, that it is an ambassador of Chah —(Shah) Jehan that goes in haste, about considerable matters, to speak with the King of Bag-nageur (Bhag-Nagar).

“ The Dabir, who is he that is first to be addressed unto, to make anything known unto the King, is allied to me and my creature, and altogether mine ; take care of nothing but to march with expedition, and I will so order it, that without making you known, you shall come to the gates of Bag-Nageur ; and when the King shall come out to receive the letters, according to custom, you may easily seize on him, and afterwards of all his family, and do with him what shall

seem good to you, in regard that his house of Bag-Nageur, where he commonly resides, is unwall'd and unfortified." He added, that he would make this enterprise upon his own charges, offering him fifty thousand rupies a day (which is about five and twenty thousand crowns) during the whole time of the march.

"Aurangzeb, who looked only for some such occasion, had no mind at all to lose so fair a one. He soon undertook the expedition, and so fortunately managed his enterprize, that he arrived at Bag-nageur without being otherwise known than as an ambassador of Chah-Jehan. The King of Golkonda being advertised of the arrival of this pretended ambassador, came forth into a garden, according to custome, received him with honour, and having unfortunately put himself into the hands of his enemy, ten or twelve slaves, gurgis, were ready to fall upon and to seize his person, as had been projected ; but that a certain Omrah, touched with tenderness, could not forbear to cry out, though he was of the party, and a creature of the Emir, "Doth not your Majesty see that this is Aurangzeb? Away or you are taken." Whereat the King being frightened, slips away, and gets hastily on horseback, riding with all his might to the fortress of Golkonda, which is but a short league from thence. Aurangzeb seeing he was defeated in his design, yet was not therefore discomposed ; but seized at the same time on the royal house, taketh all the rich and good things he finds there ; yet sending to the King all his wives, (which over all the Indies is very religiously observed), and goeth to besiege him in his fortress. But as the siege, for want of having brought along all necessaries, held on long, and lasted above two months, he received order from Chah-Jehan to raise it, and to retire into Deccan again; so that although the fortress was reduced to extremities, for want of victuals and ammunition of war, he found himself obliged to abandon his enterprise. He knew very well, that it was Dara (Shikoh (and

Begam (Jahan Ara) that had induced Chah-Jehan to send these orders, from the apprehension they entertained that he would become too powerful; but in the meantime he never discovered any resentment of it, saying only, that he ought to obey the orders of his father. Yet he withdrew not, without causing underhand payment to be made to him of all the charges of his expedition: besides, he married his son Sultan Mahmood, to the eldest daughter of that King, with a promise that he would make him his successor, causing him also to give for a dowry the fortress and the appurtenances of Banguyre (Ramgir). He also made the King consent that all the silver money, that should be coined for the future in that kingdom, should bear on one side the arms of Chah-Jehan; and that Emir Jumla should withdraw, with his whole family, all his goods, troops, and artillery<sup>1</sup>."

The bastion is semi-circular in shape and consists of three storeys. The solid blocks of granite employed in its construction, which must weigh over a ton each, are firmly cemented together. The expenses of the erection of this bastion amounted to Rs. 5,94,000<sup>2</sup>. The inscription states that a shot from the guns of the fort hit the Moghal Commander and Bakhshi Mir Miran (Asadullah Khan Bukhari) as a result of which he expired on the spot and three days after his death peace was concluded. Another historical personage mentioned in the inscription is Musa Khan (mahaldar) who had played the role of a Commander in the siege. Toli Masjid (No. 23) was built by the same Khan in 1082 A.H., and after the death of Abdullah Qutbshah when the question of his succession arose, he voted in favour of Abul Hasan Tanashah.

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(1) (Bernier's Voyage to the East Indies pp. 65-67. A general collection of voyages, travels in all parts of the world. By John Pinkerton, vol. 8. London Edition 1811).

(2) Tuzuke Qutbshahi (MSS).

## No. 67.

(a)=The great mosque of the Golconda Tombs (*vide* plate).

(b)=The Tombs.

(c)=Sarfi-Khas.

(d)=I-c.

(e)=1077 A.H. (1666 A.D.).

(f)=Over the prayer-niche the following inscription is carved :—

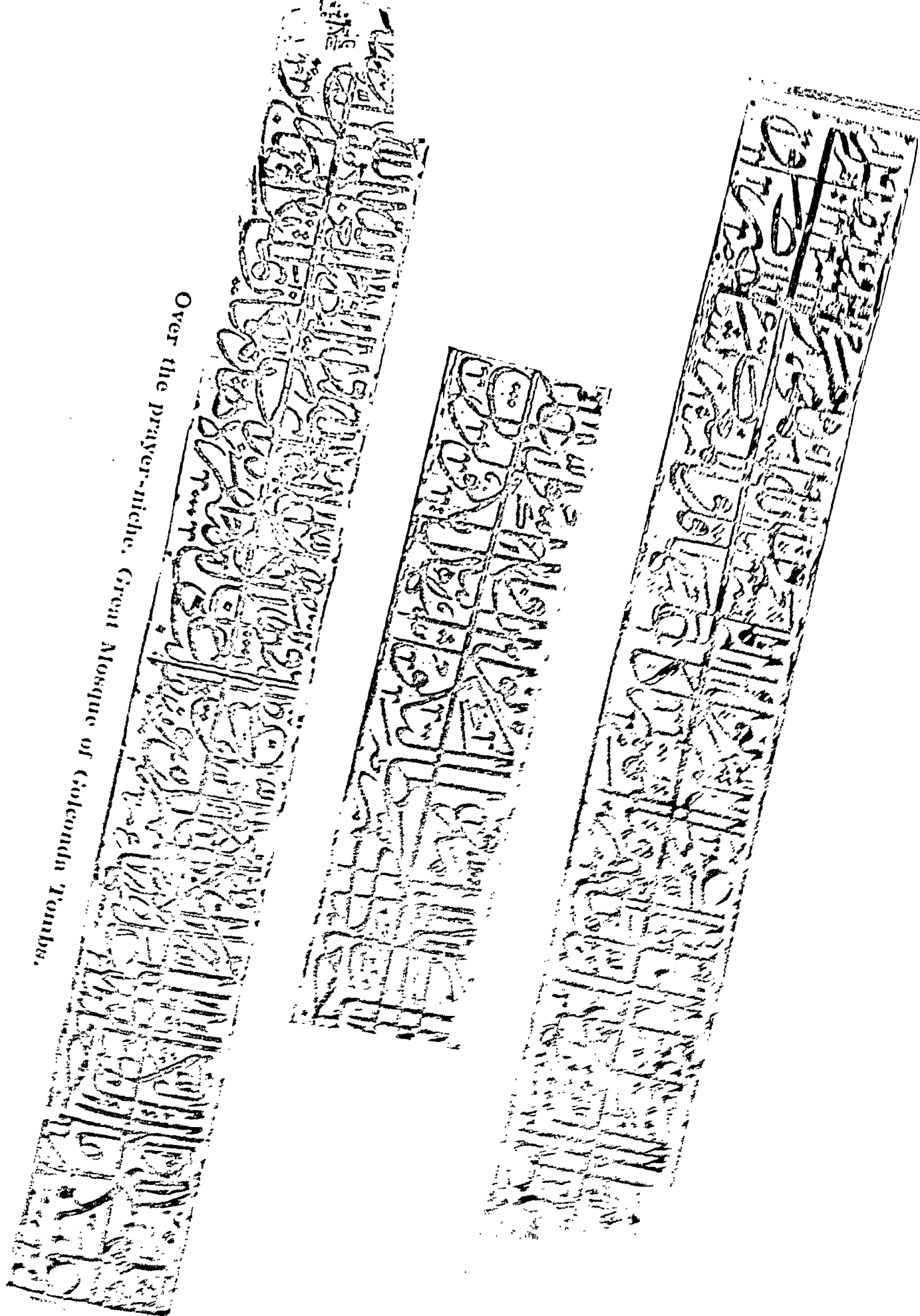
- ١- اعوذ بالله من الشيطان الرجيم سيقول السفهاء من الناس ما وليهم  
عن قبلتهم التي كانوا عليها قل لله المشرق والمغرب يهدي من يشاء  
الى صراط مستقيم
- ٢- وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس ويكون  
الرسول
- ٣- عليكم شهيد وما جعلنا ا لقبلة التي كنتم عليها الا للنعام من يتبع الرسول  
ممن ينقلب على عقبيه وان كانت لكبيرة الا على الذين هدى الله وما كن  
الله ليضيع ايمانكم ان الله بالناس لرؤف رحيم - ١٠٢٢ -
- ٤- كتبه تقي الدين محمد بن شيخ مالخ البكراني

## (Translation)

1. "I seek the asylum of God from the Satan who is an outcast." "The foolish men will say, what hath turned them from their Qiblah, towards which they formerly prayed. Say, unto God, belongeth the East and West, he directeth whom he pleaseth into the right way."

2. "Thus have we placed you, an intermediate nation, that ye may be witnesses, against the mankind, and that the apostle may be—"

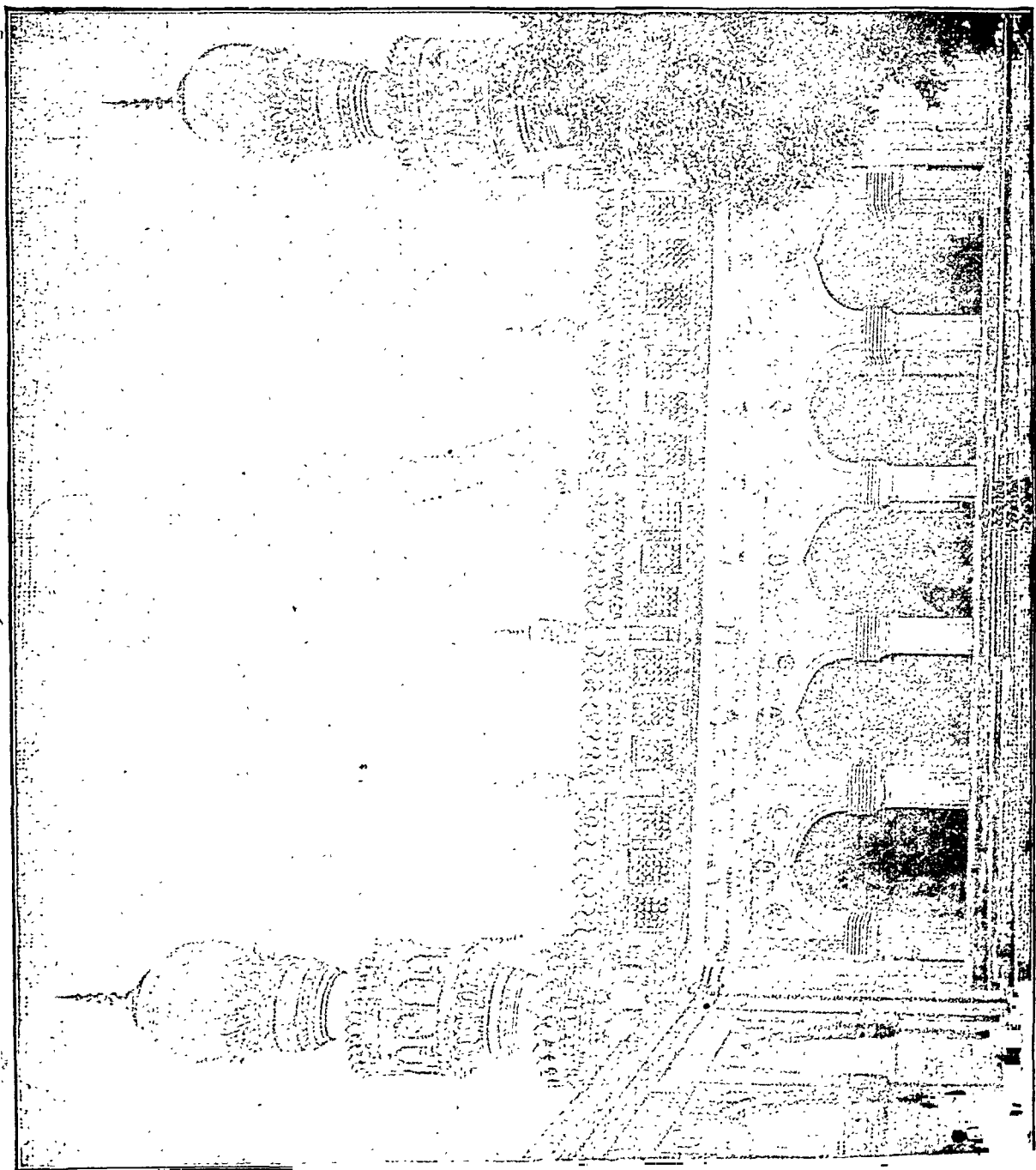
3. "A witness against you, we appointed the Qiblah towards which thou didst formerly pray, only that we might know him who followeth the apostle, from him who turneth back on his heels, though this seem a great matter, unless unto those whom God hath directed. But God will not render your faith of no effect; for God is gracious and merciful unto men. 1077 (A.H.)



Over the prayer-niche, Great Mosque of Colcoanda Tomba.



The Great Mosque of Golconda Tombs.



4. Written by Taqiuddin Muhammad, son of Salih of Bahrain." (*vide* plate).

The facade of the mosque is adorned with plastic medallions bearing the following :—

- ٥- نصر من الله وفتح قريب-وايها جد لله نناد عروا مع الله اجد ا  
 ٦- الله محمد على فا علم حسن حسين-عجارا بانصلاوة قبل الفوت-عجلوا  
 بالتوبته قبل الموت ١٠٢٩ (١)

(Translation)

5. "The help is from God and the success is at hand verily the places of worship (are set apart) unto God. wherefore invoke not any (other therein) together with God."

6. "Allah, Muhammad, Ali, Fatima, Hasan, Husain. Hasten to say your prayers lest ye miss them. and hasten to repent lest ye perish. 1079 (A.H.)."

(g)=Good.

(h)=Should be protected.

(j)=It has been the peculiarity of the Qutbshahi period that mosques were erected in abundance, and consequently we now have any number of mosques scattered all over the city and suburbs and in the Golconda tombs practically each and every dome is coupled with a mosque. This mosque which is by far the most splendid and the largest mosque of the fort is situated close to the mausoleum of Hayat Bakhsh Begam and as the year of erection of this mosque and the date of death of the Begam is identical. it may therefore be safely asserted that it was built as an adjunct to her tomb. The above mentioned inscription is carved in the prayer-niche in the

(1) Mr. Yazdani has omitted the whole of No. (6) from his reading ; although it is important as it records the date of the completion of this mosque. (E.I.M. 1915-16 p. 36).

best Thulth and 'Tauqi' style, the dimensions of the niche are (76' × 50' 8"). The roof is surmounted by 15 cupolas and the hall is flanked with two lofty minarets on each side. The prayer niche of the Jamay Masjid of the City (No. 7) in addition to the above inscription contains the following verse from the Quran:—

(سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين)

Although this mosque was built 71 years after No. 7 still the style of writing is quite identical and this inscription besides exhibiting a masterpiece of calligraphic art shows that these masters whole-heartedly concentrated all their energy in becoming skilful in the art.

## No. 68.

(a)=The mausoleum of Hayat Bakhsh Begam.

(b)=Golconda Tombs.

(c)=Sarfi-Khas.

(d)=I-c.

(e)=1077 A.H., (1666 A.D.).

(f)=The following inscriptions are carved on the sarcophagus in Thulth:—

- ۱- لا اله الا الله محمد رسول الله على ولي الله حقا حقا - سورة ۳ - آية ۱۶ - سنة ۱۰۷۷
- ۲- آية الكرسي
- ۳- سورة ۲ - آيات ۲۸۵ - ۲۸۶
- ۴- سورة ۹ - ۱۰۹ - ۱۱۲ - ۱۱۳
- ۵- ناد على صغير - درود شریف
- ۶- وفات جنت مکنی حیات بخش ییگم بتاریخ بیست و هشتم ماه شعبان شب سه شنبه سنة ۱۰۷۷

(Translation).

1. "Shiite creed. Chap. III, verse 16, the year 1077 A.H."

2. "Throne Verse."
3. "Quran Chap II, verses 285-86."
4. "Chap. 97, 109, 112, 114."
5. "Nade Ali and Shiite Durud."

6. "The death of (the lady) Hayat Bakhsh Begam whose abode is Paradise, occurred on the 28th of Shaban, the night of Tuesday, in the year 1077." (A.H.), 1666 A.D.<sup>1</sup> (*Vide* plate).

(g)=Fair.

(h)=Should be protected.

(j)=Hayat Bakhsh Begam, better known as Hayat-Man-Saheba, took a prominent part during the reigns of three Qutbshahi Kings (Sultan Muhammad Quli, Sultan Muhammad Qutbshah Sultan Abdullah Qutbshah), she was the daughter of Muhammad Quli, wife of Muhammad Qutbshah and the mother of Abdullah Qutbshah. Ferishta in describing her marriage ceremony writes that the King gave his exceedingly handsome daughter in marriage to Prince Muhammad the son of Prince Muhammad Amin. This mausoleum is a replica of the tomb of her husband, Muhammad Qutbshah. The Husaini Alam, (No. 35), the Bibi-ka-chashma, the Bi-bi-ka-Alam and Langar, recall the memory of this lady. The village of Hayat Nagar (No. 18), was also a favourite resort of the Begam and the extent of her ambitions may be judged from the incident related in No. 18.

## No. 69.

(a)=Hira Masjid.

(b)=Golconda fort.

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(1) Mr. Yazdani has given this date as 1077 A.D. (ELLIC 1055 p. 85).

(c)=Sarfi-Khas.

(d)=I-c.

(e)=1079 A.H., (1668 A.D.).

(f)=The following inscriptions are carved on wooden panels.

۱- شاهنشده دین و قطب شاهان \* آن قبله فیض اهل امید  
مانند خلیل کعبه ساخت \* کز شمس و ماه و خورشید  
از بهر چنین بنای با فیض \* سلطان حسین را پسندید  
تاریخ بناش گفت ها لقت \* این کعبه فیض باد جاوید  
۱۰۷۹

کتبه اسماعیل بن عرب شیرازی

(Translation)

1. "The lord of the faith and the Qutb (support) of the Kings, the Qibla of bounty for the expectant. Like Khalil (Abraham) built a Kaaba, from the tassels of which are the Moon and the Sun. For the erection of this bounteous institution, Sultan<sup>1</sup> Husain was singled out by the King. The invisible speaker stated the chronogram of its erection. "May this Kaaba of bounty remain for ever. 1079, (A.H.), written by Ismail<sup>2</sup> son of Arab of Shiraz."

Below the wooden panels three pairs of medallions consisting of Quranic verses and the names of the Prophet and his relatives written in Tughra are carved in the spandrels of the arched openings, as follows:—

۲- عجلوا بالصلاة قبل الفوت  
و عجلوا بالتوبة قبل الاموت

(Translation)

2. "Hasten to say prayers lest ye miss them. "And hasten to repent lest ye perish." (In the spandrels of the right arch).

۳- الله-محمد-علي-نا طم-حسن-حسين

(1) This appears to be the same Sultan Husain son of Ambiya Quli Khan who had built the dome of Shah Shamsuddin Ali Akbar near Ghazi Banda Vide No. (27).

(2) Mr. Yazdani has given this name as Muhammad Ismail, (*Ibid*).

سید الشهدا + انور المصطفیٰ + ائمه کرامت + کنیز اوما و حور

اخر من یمان + سلطان حسن + صاحبها + انجمن طایف

سید الشهدا

On the wooden panels of Hira Masjid.



The prayer niche of Hira Masjid.



Sarcophagus of Hayat Baksh Begum No. 68.





## No. 70.

(a)=The Mausoleum of Sultan Abdullah Qutbshah.

(b)=Outside the enclosure of Golconda Tombs.

(c)=Sarf-i-Khas.

(d)=I-c.

(e)=1083, A.H., (1672 A.D.).

(f)=The inscriptions are carved on the sarcophagus of black basalt.

۱- سورہ ۳ آیت ۱۶۔ لا اِلٰہَ اِلَّا اللہ محمد رسول اللہ علی ولی اللہ عفا

۲- حقاً سنہ ۱۰۸۳ھ آیتہ الکرسی

۳- سورہ ۲۰ آیات ۲۸۵ - ۲۸۶

۴- سورہ ۹۷ - ۱۰۹ - ۱۱۲ - ۱۱۳

۵- درود شریف - ناد علی صغیر

۶- تاریخ وفات بادشاہ جنت باری سلطان عبد اللہ قطب شاہ بن سلطان محمد قطب شاہ یوم الاحد سیم ماہ محرم سنہ ۱۰۸۳ھ ولادت با سعادتش بیست و ہشتم شہر شوال سنہ ۱۰۲۳ھ جلوس ہمایونش یوم الاربعاء چہارم ماہ جمادی الاولیٰ سنہ ۱۰۳۵ھ مدت سلطنتش چہل و ہشت سال سن شریفش شصت سال

(Translation.)

1. "Chap. III, verse 16, Shiite creed. In the year 1083 A.H."

2. "Throne verse."

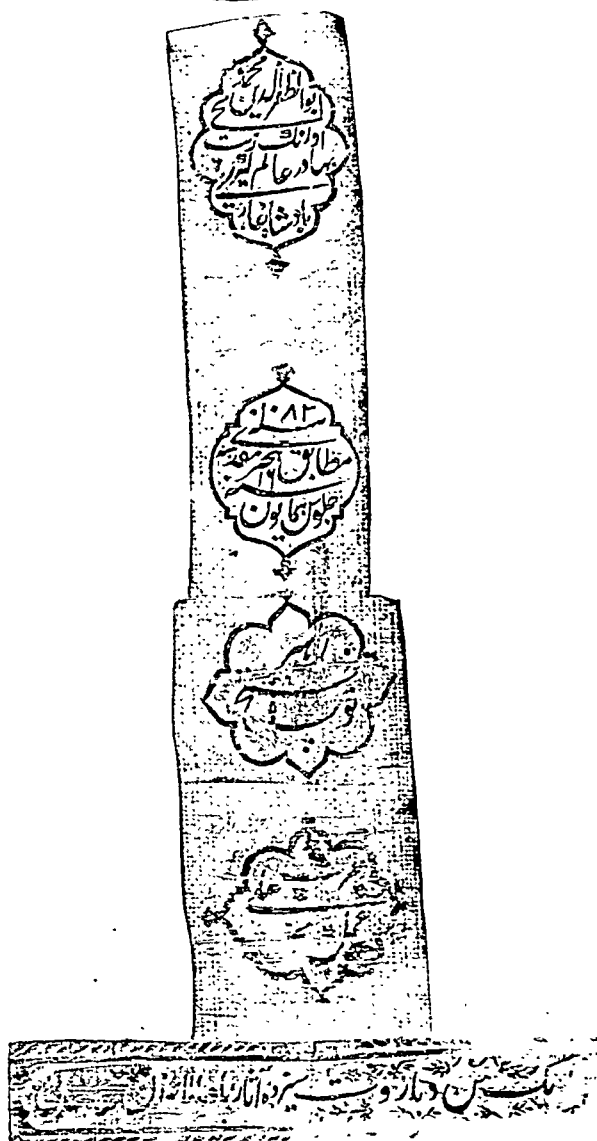
3. "Chap. II., verses 285-86."

4. "Chap. XCVII, CIX, CXII and CXIV."

5. "Shiite Durud and Nade Ali."

6. "The date of the demise of the King of the heavenly abode, Sultan Abdullah Qutbshah, son of Sultan Muhammad Qutbshah, (is) Sunday, the 3rd of the month of Muharram 1083 (A.H.) (April 21, 1672 A.D.), and the date of his felicitous birth (was) 28th Shawal 1023 (A.H.), (November 21, 1614 A.D.) His auspicious accession (took place) on Wednesday, 14th of Jamadil-Awal 1035 (A.H.) (1st February 1626 A.D.). The duration of his reign (was) 48 years and the period of his noble life sixty years." (Vide plate).

Around the bore of the Gun.



Sarcophagus of Sultan Abdullah. No. 70



Over Fateh Rahbar Gun. No. 7



Sultan Abdullah VII.

(g)=Good.

(h)=Should be protected.

(j)=The grand mausoleum of Sultan Abdullah is situated outside the boundary wall of the tombs and is built of the same style of architecture as that of his parents, Muhammad Qutbshah and Hayat Bakhsh Begam. It has platforms of 237 ft., each way and is surrounded by seven arches on each side. The date of his birth is given as 28th Shawal 1023<sup>1</sup> A.H. (1614 A.D.) and the date of his accession 14th Jamadi-I 1035<sup>2</sup> A.H. (1626 A.D.). During the reign of this King, through the good administration of Mir Muhammad Saeed, Mir Jumla, his dominions had reached as far as Carnatic, but the ostentations of Mir Jumla offended the King and he had to seek refuge with Prince Aurangzeb, which brought about the siege of 1066 A.H. and which has been fully described in No. 66. The difference was ultimately settled by giving the King's daughter in marriage to Sultan Muhammad son of Prince Aurangzeb and acknowledging his son-in-law as heir-apparent to the throne of Golconda, but he predeceased Sultan Abdullah and this term of the treaty was fulfilled in the 31st regnal year of the Emperor Aurangzeb, when he became instrumental in exterminating the Qutbshahi dynasty in 1098 A.H. (1672 A.D.).

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(1) Mir Momin of Astarabad composed this chronogram of his birth (کام بخش جا نها ۱۰۲۳ هـ) and his son Amjaduddin composed the following (خدا لله ملکه ابد ۱۰۲۳ هـ).

(2) Maulana Raunaqi composed the following chronogram of his accession. (مزين شد جها ني از جلوس شاه عبد الله ۱۰۳۵ هـ) (Muhammad Qutbshahi) (MSS).

He was succeeded by his third son-in-law Abul Hasan Tanashah. Abdullah Qutbshah was a just and liberal king, but was not acute in judgment which resulted in political troubles. He was also fond of learning and architecture. The celebrated Persian Lexicon "Burhane—Qaati", was compiled during his reign and dedicated to him. The accompanying photograph of this king has been copied from the British Museum collection.

## No. 71,

(a)=Inscription over the Fateh Rahbar gun<sup>1</sup>.

(b)=On the Petla Burj, (Golconda Fort).

(c)=Sarf-i-Khas.

(d)=II-c.

(e)=1083 A.H. (1672 A.D.).

(f)=The following inscription is engraved on this gun :—

- ۱- ابوالمظفر محیی الدین محمد (2) اورنگ زیب عالمگیر بہادر بادشاہ  
غازی سنہ ۱۶ جلوس ہمایوں سنہ ۱۰۸۳ ہجری مقدسہ  
۲- توپ فتح رہبر - عمل محمد علی عرب گاہک من وباروت سیردہ  
آثار پادشاہ بوزن شاہجہانی  
۳- تاسر احمی خذہ تعالیم از لب دلبر گرفت \* آتش جست از دہان او و مجلس در گرفت  
می طپد دل بہر وصل امانی داند کہ سوخت \* شعلہ جا نسوزا و تاحضمراد رہبر گرفت

(Translation)

1. "Abul Muzaffar, Mohiuddin Muhammad Aurangzeb, Alamgir Bahadur, Badshahe-Ghazi (the Victorious King). In the 16th regnal year corresponding to 1083 of the holy era of the Flight."

2. "Fateh Rahbar (Guide to Victory) gun. Founded by Muhammad Ali Arab. Charge, one maund and gun."

(1) This name is included in the list given in the Maathiri Alamgiri p. 290).

(2) Mr. Yazdani's Decipherment is (محمد محیی الدین) (E.L.M. 1918- 14 p. 56).

powder, thirteen seers and a quarter, according to the Shah-jahani weight."

3. (*Quatrain*).

"Since the (wine) flagon learnt smiling from the lips of the sweetheart, fire has issued forth from its mouth and encircled the assembly.

"The heart is inflamed with passion to obtain union; but it does not know that the flame of her soul-melting beauty has burnt the rival since (she) took him in her embrace."

(*Vide Plate.*)

(g)=Fair.

(h)=Should be protected.

(j)=These verses have been engraved round the bore of the gun, which is 16' 2" in length, the diameter of the bore is 2' 3½", while the circumference at the other end is 8' 2". This gun was one of those which were used during the last siege of Golconda by Aurangzeb. Its workmanship and diameter it is similar to its rival on the Musa Barj and was manufactured by the same maker. It is now lying on a bastion called Pank Barj (pan-belly bastion), which is situated on the western wall of the fort.

No. 72.









Neknam Khan.

(Translation).

1. "Throne verse."

2. "Chap. 97 Shiite Durud."

3. "He<sup>1</sup> is Eternal. The Farman (Royal Mandate) obeyed by the world, prefatory in munificence and the order resplendent like the rays of the sun and originating in mercy, had the honour of promulgating from the August Court, filled with imperial dignity, to this effect that the Muqadams (headman), Kulkarnis (accountants) and the royats of the village of Mangalwaram in the division of Janwara, popularly known as Hasanabad, having been expectant of the royal favours, should know, that we, out of our royal bounty, which provides for all of our devoted subjects, have from the beginning of the year one thousand and seventy four, set apart the revenues of the said village as an endowment for the almshouse, the lights, the reciters of the Quran and the servants of the tomb of Neknam Khan, whose sins have been forgiven and whose abode is in Paradise, in order that the revenues be devoted to and spent on these objects until the time of the appearance of his Holiness, the Lord of the Age (Hazrat Mahdi). May the blessings of God be upon him (The 12th Imam) from the bounteous Almighty<sup>2</sup>. It is necessary therefore, that officers, agents, Desayees (accountants of the Pergannahs) Thalkarnis, (divisional accountants), Muqadams (headman) and Kulkarnis (village accountants) of the above mentioned division should regard the said village as assigned and apportioned for the expenses of the almshouse, the lights, the servants and the reciters of the Quran attached to the tomb of the aforesaid person, whose sins have been forgiven, and should not raise any objection to its continuance and perpetuity. And in this

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(1) I have drawn freely from the English translation of Mr. Yazdani, with slight alterations.

(2) Mr. Yazdani has translated the word (ملك) as King, although it refers to the God Almighty. (E.I.M.1915-16 p. 39).

matter they should observe great care and strict diligence And if anybody disobeys the contents of the irresistible Farman, he shall be overtaken by the curse of God and the imprecation of the Prophet of God. But he who shall change it, after he hath heard it, surely the sin thereof shall be on those who change it, for God heareth and knoweth. Written on the 12th Jamadis-Sani in the year 1084 (A.H.) (25th September 1673 A.D.). The death of Neknam Khan whose sins have been forgiven (occurred) on the 10th of Zil Hijjah in the year 1082 (A.H.) (30th March 1672 A.D.). Written by Kalbe Ali son of Muhammad Sadiq may he be forgiven.<sup>1</sup>” *vide plate*).

(g)=Good.

(k)=Should be protected.

(j)=The above mentioned inscription No. 3 is carved on an arch shaped tablet (3' 8" × 2' 1") and is fixed at the head of the grave, and is situated on the outer terrace of the Mausoleum of Sultan Ibrahim Qutbshah. Neknam Khan was one of the commanders of Sultan Abdullah and he died on 10th Zil Hij 1082 A.H. i.e., 23 days prior to the demise of Sultan Abdullah (3-1-1083 A.H.). According to the "Madras in the Olden Times," by Mr. Talboys Wheeler, the President of Fort St. George had given the title of Nabob, to Neknam Khan who was the commander-in-Chief of the Carnatic, and. it had been from him that they obtained the qowl (contract) for the district of Madrasapatam after the flight of the Rajah of Chandrageri<sup>2</sup>. The year of his demise given by Mr. Wheeler is 1672 A.D.<sup>3</sup>, which

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(1) Mr. Yazdani has omitted this last portion of the inscription from his English translation (E.I.M. 1915-16 p. 39).

(2) Madras in the Olden Times p. 38. (E.I.M. 1915-16 p. 37.)

(3) Idem p. 42 (*Ibid*).







and reigned for fourteen years. The last siege of Golconda by the Emperor Aurangzeb marked the extinction of the Qutbshahi dynasty and the annexation of the Kingdom of Golconda to the Moghal Empire and Tanashah was confined in the Daulatabad fort as a royal captive. It has been a curious coincidence in the History of the Deccan that the Amirs of Sadah (century) after rebelling with the Tughlaq King first declared their independence in Daulatabad by electing Ismail-Mukh, their first King and simultaneously after the dismemberment of the Bahmani Kingdom and the declaration of independence of the Provincial Governors when the last independent King of the Deccan lost his Kingdom he had to pass his last days in the same place (Daulatabad) in confinement, where the first Islamic Kingdom of the Deccan had come into existence. The construction of the present mausoleum according to the practice in vogue at the time was taken in hand by Abul Hasan Tanashah during his lifetime, but owing to the Moghal invasions he could not complete the building and he also could not be buried here, but after his demise in the Chini Mahal of Daulatabad fort in 1111 A.H., (1699 A.D.), he was buried in the graveyard of Hazrat Syed Shah Raju Qattal father of Syed Muhammad Gesudaraz Husaini. The accompanying photograph of Tanashah has been copied from the British Museum collection. The present Mausoleum contains two graves, one belonging to Mirza Nizamuddin Ahmad, *alias* Mir Ahmad, son of Syed Masoom Dashtaki of Shiraz, who was the son-in-law of Sultan



Abul Hasan Tanashah.





Sarcophagus of Fatima Khanum. No. 75.



On the southern wall of Nau Mahal. No. 76.

Abdullah and the other grave next to his tomb bears no name of the deceased. The father of Mir Ahmad having secretly married the sister of Abbas II Safavi, the Shah of Persia had settled in Mecca, and the result of this union was Nizamuddin Ahmad. Mir Muhammad Saeed, Mir Jumla of Abdullah Qutbshah, on hearing the high attainments and the nobility of birth of Mir Ahmad induced him to come to Hyderabad by sending a large sum of money, and offered him the hand of his own daughter. When Mir Ahmad reached Hyderabad Sultan Abdullah was so much pleased with him that he got his own daughter married to him, whereupon Mir Jumla getting extremely annoyed left Hyderabad in despair and joined Prince Aurangzeb<sup>1</sup>. This is another version of the reason for Mir Jumla's proving a traitor to Abdullah Qutbshah; the first version has been already described at length in No. 66.

## No. 75.

(a)=The grave of Fatima Khanum.

(b)=Near No. 74.

(c)=Sarf-i-Khas.

(d)=II-c.

(e)=1087 A.H. (1676 A.D.).

(f)=The following inscriptions are carved over the sarcophagus :—

- ۱- ا لله محمد علی -سوره ۳- آیتہ ۱۶ - سنہ ۸۷۰ھ
- ۲- آیتہ ۱ لکری
- ۳- سوره ۲- آیات ۲۸۵-۲۸۶
- ۴- وفات جنت مکانی فاطمہ خانم بنت سلطان عبد اللہ قطبشاہ بتاریخ بیستم ماہ شوال فی سنہ ۸۷۰ھ
- ۵- سوره ۹۷-۹۸-۱۱۲-۱۱۴
- ۶- درود شریف

*(Translation)*

1. "Allah, Muhammad Ali."  
"Chapter II, Verse 16, In the year 1087 A.H."
  2. "Throne Verse."
  3. "Chapter 2 Verses 285-286."
  4. "The death of Fatima Khanum whose abode is Paradise, daughter of Sultan Abdullah Qutbshah, (occurred) on 20th Shawwaal in (the year )1087 (*vide* plate).
  5. "Chapters 97, 107, 112 and 114."
  6. "Shiite Durud."
- (g)=Is incomplete.  
(d)=Should be protected.  
(j)=Outside the surrounding wall of the Golconda Tombs, this tomb which belongs to the daughter of Sultan Abdullah Qutbshah is situated close to the Mausoleum of Mirza Nizamuddin Ahmad and is not covered by a dome, perhaps owing to the unsettled state of affairs of the times. This lady was most probably the wife of Mir Ahmad.

Inside the Golconda Tombs on the Southern extremity a small dome contains the graves, of two females ; both<sup>1</sup> are inscribed, one belongs to one Fatima and the next grave bears the Tughra of the word "Ali," in eight different styles in best Thulth, it is also inscribed with Throne verse but bears no name.

- ۱- درود شریف  
۱- یا الله یا محمد یا علی  
۳- وفات فاطمة بنتا ریم ششم شهر رجب فی سنه ۱۰۳۳

*(Translation)*

1. "Shiite Durud."
2. "O Allah, O Muhammad, O Ali."
3. "The death of Fatima (occurred) on 6th Rajab in the year 1033 (A.H.)."

## No. 76.

(a)=Nau-Mahal.

(b)=Outside the fort walls.

(c)=Sarf-i-Khas.

(d)=I-c.

(e)=1170 A.H., (1756 A.D.).

(f)=On the Southern outer wall of Nau-Mahal opposite the shrine of Gunday Shah the following inscription in Naskh is fixed, which belongs to the Asaf Jahi period :—

اولئك هم خير البرية ١١٧٠

(Translation).

“ These are the best of creatures. In the year 1170 (A.H.).” (*vide* Plate).

(g)=Good.

(h)=Should be protected.

(j)=Nau-Mahal is composed of nine palatial buildings, the material mostly used is teakwood of the best quality. Its present state of preservation is due to the constant conservation measures of the Asafiyah Kings; each palace invariably contains a small well-kept garden. The other names of these palaces are ‘ Moti Mahal ’ and ‘ Daulatkhana.’

The shrine of Muhammad Nuruddin, *alias*, Gunday Shah Saheb is situated at the back of Moti Mahal and in the courtyard of the mosque at the head of his grave close to the ‘ Cheraghdan ’ (where the lamp is burnt) a charm is engraved on black basalt, which according to the local tradition cures all ailments, provided it is washed with pure water and the same is given to a sick man for drinking<sup>1</sup>.

(1) Tawarikhe Farkhunda, Kadir Khani. (MSS).

The following quatrain is given in Tawarikhe Farkhunda, regarding the burial of Gunday Shah here, as it lays down that 30 years after the fall of Golconda (1098 A.H.) one Ni-matullah was told in a dream that Muhammad Nuruddin Arab (Gunday Shah) was buried in this place a century before.

ز فتح گو لکنڈ بعد سی سال \* بشارت نعمت الله یافت زابد ال  
 کہ نور الدین محمد عرب اخیار \* درینجا مد فنی د ارد ز صد سال  
 خوشا حال کمند لخان خطا بش \* ز فقر ایافتہ بس شغل و اشغال  
 بعهد قلد اری آنجوان سخت \* کراماتش ظهور آمد چونی الحال  
 بشیخ نعمت الله گفت دیندار \* تومی صاحب بشارت هم توابد ال  
 بنای روزم باید کرد اینجا \* کدم تا عرس ۱۱ سال هر سال  
 جوار صالح و فرخنده خوئی \* بنای روزم کرد از فضل و فضل  
 ز تاریخ بنایش نفت هانف \* بیا کی روزم با جا و اجلال  
 سنہ ۱۱۳۰ ھ

Close to the shrine of Gunday Shah on the grave of Ni-matullah the following chronogrammatic verse of the Quran is engraved<sup>1</sup> :—

ان تعد و نعمت الله طاب

۱۱۷۰

“If you enumerate God's boons, it is agreeable—1170 (A. H).”

(1) New.

## RETROSPECT.

### I.

The southern portion of the Indian peninsula lies south of the Narbada, which flows between the Vindhya and Satpura ranges and the plateau of the Deccan lies between the Narbada on the north and the Krishna and Tungbhadra on the south. It is derived from the Sanskrit word *Dakshin* and is reputed to be a land of evasive mysteries.

The languages of the Deccan are divided into five great divisions :—

The Dravidian (Tamil); the Karnatic (Canarese); the Telingana (Telugu); the Maharashtra (Maharati) and the Orissa (Uriya). The exact origin of the early inhabitants of the Deccan is quite unknown. So far as the history of this province can be reconstructed, it is evident that the earliest people who visited the N. I. from Northern Russia and the Turanian regions were the Dravidians *non spoke* Tamil: they were followed by those nations who spoke the Canarese, the Telugu and the Maharati respectively. These immigrants gradually diffused one after the other from Northern regions and settled into the Deccan.

### II.

mention of the Pandya kingdom, whose capital was at Madura, occurs in the Buddhist chronicles of Ceylon. The report of Megasthenes at the end of the 4th and beginning of the 3rd century B. C. mentions the Pandya kingdom as lying at the extreme south of the Indian peninsula. References to the commercial relations existing between the Romans and the Pandya Rajahs are confirmed by the occasional finds of the Roman coins in the Southern portions of India. During 900 A. D. the kingdom of Pandya was at its zenith and its last Rajah reigned in the 11th century.

The next Tamil speaking kingdom of the Deccan was that of the Chola, whose capital was at Conjeevaram (Kanchipuram) and Tanjore. They ruled from 350 B. C. to the end of the 17th century A. D. and ultimately this kingdom was absorbed into the family of Shivaji, the great Maharatta leader of Poona.

The Kingdom of Chera, the third of the Dravidian line, occupied the western coast of Malabar, which ended in the 10 century A. D.

At Kalyani, on the west of Bidar, a Rajput family of Chalukya reigned from 250 A. D. to 1182 A. D. The powerful Chalukyan king Pulakesin II who reigned in the sixth century conquered Chera, Chola and Pandya.

The history of the Deccan during the first Muhammadan era is occupied by struggles between the Rajputs and the Dravidians and by the foundation and disappearance of the Aryan Dravidian kingdoms in the central Deccan, such as the Southern Mahratta kingdom, that of the eastern Chalukya in Kalinga and that of the western Chalukya in the Northern Konkan. On the coast of the Godavery, old Mahrattas reigned at Prathistina (Paitan), and their famous Rajah Shalivahana was the founder of the Saka era, which commences 77 years after the Christian era. Their capital was later on shifted to Deo-Gadh (Daulatabad) and when Sultan Alauddin the Khilji Emperor of Delhi invaded the

Deccan in 1291 A.D., Ram Deo, a member of the same family was reigning there, and it is at this period that the continuous history of the Deccan really commences.

The Andhra Raj at Warangal was ruled by Telugu speaking race. The Ganapati Rajahs reigned there in the 13th century A. D. The territories south of the Godavery, the Goleonda, the Madrasapatnam and other adjoining towns, where Telugu was chiefly spoken, were under the sway of these Rajahs. The Muhammadans first conquered this Raj in 1323 A. D. and ultimately it formed part of the kingdom of Goleonda.

### III.

After establishing a Muhammadan kingdom in the north of India in 1193 A. D. (589 A. H.) Prince Alauddin Khilji, a nephew of Jalaluddin Khilji was the first Muslim who in 1291 A. D. (691 A. H.) invaded the Deccan, and after a siege lasting 25 days, Rajah Ram Deo of Deogadh agreed to become a tributary to Delhi. In the following years when the Prince himself succeeded to the throne of Delhi and Ram Deo having failed to pay his dues, he deputed one of his newly converted generals, Malik Kafoor, to Deogadh in 1306 A. D. (706 A. H.) for the collection of the arrears of tribute and ordered the Governor of Malva and Gujerat to render assistance to Malik Kafoor. When the Malik reached Deogadh, Ram Deo apart from offering any resistance as was expected, willingly went to Delhi accompanied by Malik Kafoor to pay his homage to the king. Alauddin was so much gratified at this that he conferred upon Ram Deo the title of Rajah Rai Rayan and besides bestowing other gifts and favours restored Deogadh to him, whereupon Ram Deo remained a staunch and loyal supporter of Alauddin until his death. In 1309 A. D. (709 A. H.) Malik Kafoor revisited the Deccan and made Rajah Rudra-Deva a tributary of Delhi; he also conquered Madura and built a mosque at Rameshwaram. The third visit of Kafoor in



1312 A. D. (712 A. H.) was marked by the annexation of the whole of Maharashtra and Carnatic and the conquest of the forts of Gulbarga, Raichur and Mudgal. He also imprisoned Sangal Deo the son of Ram Deo (deceased) who had become insurgent at the time, and declared Deogadh the Capital of the Deccan. After the death of Alauddin, his son, Qutbuddin Mubarak Khilji, invaded the Deccan in 1318 A. D. (718 A. H.) and after subjugating other Rajahs he built a mosque at Deogadh which is still extant.

#### IV.

After the extinction of the Khilji dynasty, Ghazi Khan, Ghyasuddin Tughlaq, son of Ghyasuddin Balban, succeeded to the throne of Delhi in 1321 A. D. (721 A. H.). He deputed his son Fakhruddin, alias Juna Khan to subdue the Rajah of Warangal, but owing to some disagreement among his nobles this expedition proved abortive. A couple of years later Juna Khan returned to the Deccan in 1323 A. D. (723 A. H.) with a large army; he first conquered Bidar (Vidharba of Bhim Sen, whose daughter Damyanti married Nal, so famous in Sanskrit poetry) which was in the province of Warangal and invading other territories of the Rajah of Warangal, captured and sent the Rajah to Delhi as a state prisoner, but the king of Delhi pardoned Rajah Partab Rudra Deva and confirmed him in his government. Later Juna Khan succeeded to the throne of Delhi and assumed the title of Muhammad Tughlaq. He transferred the Capital of India from Delhi to Deogadh and renamed it Daulatabad.

In 1341 A. D. (742 A. H.) when Muhammad Tughlaq left Daulatabad on an expedition to Madura on his way to that place, he lost and interred one of his teeth at Bir with great pomp and ceremony and erected a magnificent mausoleum over it on a square platform measuring 35 feet each way which still survives. The caprices and oppressions of Muhammad Tughlaq produced the natural harvest of insurrections. As a consequence of his monstrous barbarities and

idiotic endeavours the state of the kingdom of Delhi became chaotic and the nobles of Sadah<sup>1</sup> rose at this time to avenge the wanton slaughter of 70 of their brother nobles who were mercilessly massacred at Malwa at the bidding of the king. The nobles of the Deccan taking the lead threw off the allegiance of Tughlaq by declaring their severance with the Court of Delhi and selecting Ismail Mukh<sup>2</sup> the brother of Gul Afghan<sup>3</sup> and proclaimed him as their king at Daulatabad. by giving him the title of Nasiruddin Shah. Hasan Gangu Bahmani was given the title of Zafar Khan, who having killed Rai Bhairon, a governor of Tughlaq became sole master of the Mirch and Gulbarga. In 1347 A. D. (748 A. H.) owing to the incapacities of Muhammad Tughlaq all the Muhammadan possessions in the Deccan alienated from the throne of Delhi and continued to remain so until it was finally annexed by the Moghuls in 1687 A. D.

## V.

When it was revealed to Ismail Mukh that the popular opinion was entirely in favour of Hasan. he hastened to summon a conference and abdicated the usurped throne of the Deccan in favour of Hasan Gangu Bahmani, who was crowned in the mosque of Qutbuddin Mubarak at Daulatabad on 24th Rabi II 748 A. H. (1347 A. D.). Coins were struck at Daulatabad and the *Khutba* was read in the name of Hasan and he was titled Sultan Alauddin Hasan Gangu Bahmani. He changed the Capital of the Deccan from Daulatabad to Gulbarga, considering the latter place to be auspicious and re-named it Hasanabad. Hasan descended from the family of Bahram Gor and Sassan Bahman, son of Isfandiyar hence the *nom-de-plume* of Bahman. But according to another version he is related to have been a slave of Gangu Brahmin, who was a courtier at Delhi.

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(1) A Commander of 100 horse.

(2) He was a Commander of 2,000 horse.

(3) He was ranked among the nobles of higher order,

To begin with Hasan undertook the erection of the magnificent Jamay Musjid (Assembly Mosque) of the fort of Gulburga, which is 216 ft.  $\times$  176 ft. with an area of 38,016 sq. feet.

In 1362 A. D. (764 A. H.) during the reign of Muhammad Shah, son of Hasan, the fort of Golconda was presented to the king by the Rajah of Telingana, so that it may be reckoned as a frontier of the kingdoms of Bahmani and Telingana; and in 1424 A. D. (828 A. H.) the Warangal Raj was annexed by Sultan Ahmad Shah Vali Bahmani by the complete annihilation of the dynasty.

## VI.

Altogether 18 Bahmani kings ruled at Gulburga and Bidar for about 179 years 1347 (748 A. H.) 1526 (933 A. H.). As a result of the imbecility of Mahmud Shah II, the 14th king of this line, the nobles acquired great ascendancy, with the result that several governors of the Bahmani provinces declared their independence. Sultan Quli, the governor of Telingana, who had remained staunch until 924 A. H. (1518 A. D.) also declared his independence soon after the death of his master in the same year.

Ahmed Nizamul Mulk Bahri was the foremost to establish a separate Nizam Shahi kingdom at Ahmadnagar in 1489 A. D. (895 A. H.). Yousuf Adil Shah and Fat-hullah Imadul Mulk of Elichpur (Berar) followed suite. Owing to the demise of Dilawar Khan Habshi, Malik Qasim Barid came into power and began to rule virtually at the Bahmani capital of Bidar and after his death in 1504 A.D. (910 A. H.) his son Amir Barid wielded much more influence over Mahmud Shah II. In 1520 A. D. (927 A. H.) after the death of Ahmad Shah, son of Mahmud II, his son Alauddin was nominally made a king, who revolted against the aggression of Amir Barid and plotted to kill him, but Amir Barid had him put to death, placing Valiullah, son of Mah-

mud II on the throne ; three years later he was also done to death and Kalimullah son of Ahmad became king in 1526 A. D. (933 A. H.). Realising his sad plight he approached Babar for help but as he himself was not yet secure, he paid no heed to the request of Kalimulla, who had now no alternative but to quit the country. He therefore fled with his life first to Bijapur where the coldness of Yousuf obliged him to retrace his steps to Ahmadnagar where he remained till his death.

Specimens of Bahmani architecture may yet be seen at Gulburga, Bidar and Firozabad, those of the latter place are now much dilapidated.

Among the five independent kingdoms which were established in the Deccan after the dismemberment of the Bahmani kingdom, the dominion of Imad Shahi at Berar was the first to succumb to the attack of Murtuza Nizam Shah of Ahmadnagar, who annexed this kingdom into his own in 1575 A. D. (983 A. H.) and in 1600 A. D. (1009 A.H.) the Nizam Shahi kingdom of Ahmadnagar was annexed by the Moghals. Amir Barid II, was driven away by one Mirza Ali who usurped the throne of Bidar in 1609 A. D. (1018 A. H.) but later Mirza Ali was imprisoned by Ibrahim Adil Shah in 1619 A. D. (1029 A. H.) who annexed Bidar into his own territories and ultimately in 1686 and 1687 A. D. (1098 A. H.) both Bijapur and Golconda kings were imprisoned by the Emperor Aurangzeb and their dominions annexed to Delhi, thus ended the drama which had in its wake oceans of incidents and experience, of anxiety and suffering and of pleasure and pain, a drama constantly at play in the realm of the Deccan from 1347 A. D. (748 A. H.) to 1687 A. D. (1098 A. H.).

## VII.

Sultan Quli a native of Hamadan, belonged to a noble family of Qara Yousuf ; his forefathers being rulers of

Turkestan. He was born of Uwais Quli and when still in his teens Sultan Quli came to Bidar from Persia during the reign of Mahmud Shah II, and was made a courtier of the Bahmani King who was so much pleased with his hunting spirit that the village of Korangal was conferred on him as a freehold and the title of Khawas Khan was also given to him. In 1486 A. D. (892 A. H.) when Africans and the Deccanis plotted to kill the King and entered the fort of Bidar, Sultan Quli saved the life of the King by driving the intruders out of the fort, he consequently became a greater favourite of the king and when Qutbul Mulk Deccani, the Governor of Telingana died in 1493 A. D. (899 A. H.), Sultan Quli was given the title of Qutbul Mulk with the Governorship of Telingana. In 1495 A. D. (901 A. H.) Golconda, Warangal and a few pargannahs were also conferred on him by the King as a freehold. He made Golconda his seat (which was then called Mankal or Mangalwaram), and renamed it Muhammadnagar. After repairing the fort and encircling it with walls and bastions he had several palaces built in the fort and the city of Golconda. He subjugated the rebellious Zemindars of Telingana and adopted a policy of expanding his territory by annexation. At the outset he imprisoned the Zemindar of Rajkonda, and invaded the fort of Devarkonda, whereupon Krishna Rai of Vijyanagar, attacked the country of Sultan Quli. The conflicting armies met at Pangal (Nalgunda District) and the fort of Pangal fell to Sultan Quli after a siege of 2 months, an inscription of Qutbshahi period may still be seen over the bund of Pangal tank. After this victory Sultan Quli returned to Golconda and Ghanpura and Koelkonda were annexed.

In 1517 A. D. (923 A. H.) Elgundal and Malangur were also taken by Sultan Quli after a fight with Qawamul Mulk of Rajahmandry. In the beginning of 1518 A. D. (924 A. H.) Sultan Quli erected the famous assembly mosque (Masjid

Safa) at Golconda and inserted several inscriptions over it, in which the name of the reigning sovereign and a prayer for the perpetuity of his reign is inscribed ; which go a long way to prove his fidelity to his master Mahmud Shah II, until his death on 4th Zil-Hij 924 A.H. The inaccurate version of Ferishta that Sultan Quli declared his independence in 918 A. H. has been instrumental in misleading most of the Persian and English historians. After the death of Mahmud Shah II, when Amir Barid had become the sole master of the Bahmani Kingdom, Sultan Quli did not hesitate to declare his own independence, which he did by incorporating his own name in the Khutba and in accordance with the practice of the Kings of Persia he introduced the custom of beating of drums in his capital five times per diem.

During 1519 and 1525 A. D. (926 and 932 A.H.) he was engaged in defeating Shitab Khan, a Zemindar of Warangal, and annexing in his own the forts of Khammammet and Vemalkonda—In 1526 and '27 A.D. he occupied Kondapalli, Rajahmandry and Ellore and the river Godaveri was fixed as his Northern boundary. In 1533 A. D. (940 A.H.) he fought against Ismail Adil Shah at Koelkonda, where one of the soldiers of Ismail, coming out of an ambush inflicted a wound on the face of Sultan Quli, which defaced him for the rest of his life. The sudden illness and death of Ismail on 16th Safar 941 A. H. (1534 A.D.) turned the scales in favour of Sultan Quli, as he got hold of the forts of Koelkonda and Kohir. In 1535 A.D. (944 A. H.) he defeated Rajah Harichand and occupied Nalgundah, afterwards, Kondbir also fell to his lot.

Sultan Quli had by this time grown very old and his son Jamshed was yearning for the throne, consequently Sultan Quli was put to death at the instigation of Jamshed by Mir, Mahmud Hamadani, on the last Monday of Jamadi I, 950 A.H. (1543 A. D.) while he was engaged in prayers in the assembly mosque of the fort of Golconda.

## VIII.

The first endeavour of Jamshed after ascending the throne of his father, had been to blind his younger brother Qutbuddin, who was heir-apparent to the throne. He then diverted his attention towards his sixth brother Ibrahim who lived at Devarkondah, but he soon repaired to Ali Barid at Bidar.

Ali Barid and Ibrahim Adil Shah taking part of Prince Ibrahim Quli attacked Golconda, and in the skirmish which followed one Asad Khan, Commander of Bijapur struck on the face of Jamshed with a sword which permanently disfigured him like his father for the remaining period of his life; in the end Jamshed successfully returned to his capital.

In 1544 A.D. (951 A.H.) he built a fort at Kaolas and occupied Narayan Khed and Ahsanabad, he also took by force the fort of Medak from Ali Barid on which Ali Barid went to Ibrahim Adilshah for help but Ibrahim imprisoned him at Bijapur and ultimately he released Ali Barid on the recommendation of Jamshed, after which Ali Barid and Jamshed remained on very intimate terms. In 1550 A.D. (957 A.H.) Jamshed was laid up with cancer and died in the same year at Golconda.

## IX.

After the death of Jamshed his infant son Subhan Quli was placed on the throne and Saif Khan, Ainul-Mulk was sent for from Ahmadnagar for the performance of the duties of the regent during the boy's minority, but Jagdeva Rao, Naikwari, wanted to enthrone Daulat Quli the fifth brother of Jamshed who was a prisoner at the fort of Bhongir owing to his idiocy, and thus to become virtual ruler. Saif Khan soon after establishing himself at Golconda, managed to render Jagdeva Rao submissive, and although Darya Imad Shah of Elichpur had espoused the cause of Jagdeva Rao and Daulat Quli, but Saif Khan succeeded in again keeping

Daulat Quli, a prisoner at Bhongir and Jagdeva Rao was imprisoned at Golconda. This incident made Saif Khan a paramount power in the Deccan which displeased other nobles of the court and hence they made secret overtures to Ibrahim Quli, who after abandoning the fort of Devar-konda for fear of Jamshed and remaining for some times at Bidar, was now passing a peaceful life at the court of Ramraj of Vijyanagar. They sent him an invitation to occupy his paternal throne, on which Ibrahim left Ramraj and on entering the frontier of Golconda, the Naikwaris of Koel-konda helped him in forming an army. When the news of the advent of Ibrahim reached Golconda, the Naikwaris of the fort imprisoned Subhan Quli and on 12th Rajab 957 A.H. (27th July 1550 A.D.) Ibrahim entered the fort of Golconda unmolested and was declared a king. Mustafa Khan Ardastani was appointed Peshwa and Mir Jumla and Ibrahim got his own sister married with Mustafa Khan.

In 1554 A.D. (962 A.H.) Ibrahim Qutbshah in conjunction with Husain Nizamshah laid siege to Gulburga and Ibrahim Adilshah opposed them with the help of Ramraj. But before the commencement of the operations a sensible letter was sent by Ramraj to Ibrahim Qutbshah which had most salutary effect in the conclusion of peace and the result was that these three Kings met at the Sangam, (the meeting place) of the rivers Bhima and Krishna, and each one of them peacefully returned to their respective countries.

## X

As Jagdeva Rao had been instrumental in securing the throne of Golconda for Ibrahim, he soon became overbearing for the King and Jagdeva Rao resorted to his old game of putting Daulat Quli on the throne. Ibrahim becoming aware of the plot put all the perpetrators to death, on which Jagdeva Rao fled to Berar, but in 1556 A.D. (964 A.H.) he managed to attack Elgandal only to be repulsed, whereupon he went to Vijyanagar and settled there with Ramraj.



In 1560 A.D. (968 A.H.) Ali Adilshah, Ramraj and Ibrahim Qutbshah laid siege to Ahmadnagar but Ibrahim apprehending that the fall of Ahmadnagar would overbalance the power of Adilshah left Ahmadnagar abruptly and returned to his capital, after which Ali and Ramraj also returned to their respective countries after concluding a peace treaty with Husain Nizamshah on very severe terms. In 1562 A.D. (970 A.H.) Husain Nizamshah married his daughter Bibi Jamal to Ibrahim, after which Husain and Ibrahim attacked the fort of Kalyan, but Ali Adilshah with the assistance of Ramraj not only drove them out so that they had to beat a hasty retreat to Golconda and Ahmadnagar, but in addition Ramraj and Ali so much harassed Ibrahim that he had to deliver Ghanpura, Koelkonda and Pangal to Ramraj and several villages of Ali were also taken by him before he returned to Vijyanagar.

This growing power of Ramraj gave just alarm to all the Muslim Kings of the Deccan and they resolved to suspend their mutual jealousies and form a general confederacy to extinguish it. Ibrahim strengthened the fortifications of Golconda and subordinated the Naikwaris. In the meantime Ali Adilshah invited a conference of his contemporaries and first of all took Ibrahim into his confidence, who hailed the idea and despatched his minister Khane Azam, Mustafa Khan to Ali Adilshah, thence he went to Husain Nizamshah at Ahmadnagar and succeeded not only in making him a party to the alliance but also successfully persuaded him for a mutual union of his daughter, the famous Chand Bibi with Ali Adilshah and that of the daughter of Ali with Husain. In 1563 A.D. (971 A.H.) after the celebration of these marriages Ali Barid also joined hands and when everything was amicably settled, Ali Adilshah by way of pretext despatched his ambassador to Ramraj with a request that Raichur and Mudgal which originally belonged to Bijapur should be restored to him. Whereupon Ramraj

expelled not only the messenger of Ali but similar treatment was meted out to the vakils of other Kings which resided at Vijyanagar. Taking this as an ostensible reason for the declaration of war, Husain, Ali Barid and Ibrahim marched to Bijapur with their respective armies and in company with Ali Adilshah crossed the river Krishna and reached Talicota in 1564 A.D. (972 A.H.), only Burhan Nizamshah remained neutral. On the other hand Ramraj accompanied by his brothers Temraj and Venkatadri took the field with 100,000 horse and 900,000 foot—Husain and Ali Adilshah manifested undaunted courage in opposing the enemy. After a great and decisive battle Ramraj was imprisoned and beheaded, the allied Kings laid waste to Vijyanagar and destroyed the city to such an extent that it gradually sunk to insignificance and is a mass of ruins to the present day.

In 1571 A.D. (979 A.H.) Ibrahim occupied Matiapur and Rajahmundry after defeating Shitab Khan and Vidyadaru Rajah of Cassimcotta, and in 1574 A.D. (982 A.H.) the whole territory of Cassimcotta was annexed to Qutbshahi Kingdom. The Rajah of Kondbir who was not punctual in paying his annuity was brought to book in 1579 A.D. (987 A.H.) with the annexation of Venkonda, Khammam-mett and Kondbir.

After a short indisposition Ibrahim expired on 21st Rabi II, 988 A.H. (1580 A.D.). Besides management of the country he took a keen interest in the population of Golconda. He also repaired and fortified the fort and built a small mosque midway on the steps to Balahisar. The Husain Sagar, Budwell and Kankor tanks, Ibrahim Bagh, Baghe Gulshan and the village of Ibrahimpatan are a few of his productions.

## XI.

Ibrahim was succeeded by his 3rd son Muhammad Quli, who founded the city of Bhagnagar in 999 A.H. and erected many buildings besides bazaar, shops, baths, madrasah, and

mosques. This city was surrounded by gardens which extended as far as 20 miles in each direction. The Narkhora, Ibrahimpatan, Bhongir and Patancheroo were its four cardinal points.

After conquering the fort of Mussalmurg, Muhammad Quli occupied Nundiyal and Kalabgur in 1594 A.D. (1003 A.H.) Malik Aminul Mulk, his Mir Jumla rendered him distinguished services and subordinated many outlaws.

Shah Abbas son of Shah Tahmasp Safavi's ambassador Aghizlo Sultan first came to the court of Golconda, *via* Goa with many valuable presents during his reign in 1603 A.D. (1012 A.H.) but he had to prolong his stay in the Dilkusha garden of Bhagnagar owing to constant aggressions of the Moghal army and he was allowed to return to Persia in 1609 A.D. (1018 A.H.). On 17th Zil Qadah 1020 A.H. (1611 A.D.) Muhammad Quli expired and was buried in the Langare Faiz asar.

He was very fond of architecture, the following is a list of the famous buildings which were built by Muhammad Quli during his peaceful reign, when the Qutbshahi kingdom was at its zenith of prosperity.

Daulat Khanae Ali (The Royal Palace which was situated near Kali Kaman). The Char Minar, the Char Kaman, the Char-su-ka Hauz, Darush-Shifa, Jamay Masjid (City) Dad Mahal, (where the present High court is situated) Naddi Mahal, the Banat Ghat and Baghe Dilkusha (were situated 4 miles in the northern direction) Khudadad Mahal was composed of seven storeys, *viz.*, —Ilahi Mahal, Muhammadi Mahal, Hydar Mahal, Hasan Mahal, Husain Mahal, Jafari Mahal, and Musavi Mahal. Baghe Muhammad Shahi, Kohe Toor (was situated in the south) Jinan Mahal, (was situated near Amin Bagh) and Badshahi Ashur Khana.

## XII

After the demise of Muhammad Quli his nephew Sultan Muhammad, son of Prince Mirza Muhammad Amin,

was placed on the throne by Mir Momin of Astrabad, in accordance with the last injunctions of the deceased King. The new king was also the son-in-law of Muhammad Quli, having married his daughter Hayat Buksh Begum in 1607 A.D. (1016 A.H.)

In 1614 A.D. (1023 A.H.) Husain Beg Qibchachi, the Ambassador of Shah Abbas of Persia came to Hyderabad and returned in 1616 A.D. (1025 A.H.) in company with Shaikh Muhummad Ibne Khatoon. In 1617 A.D. (1027 A.H.) two Ambassadors of the Emperor Jahangir, Mir Makki and Jadoo Rao, visited Hyderabad for the first time. Sultan Muhammad received them with due honour and sent a Peshkash of 15 lakhs to the Emperor. On the occasion of Prince Khurram's (Shah Jahan) visit to Burhanpur and Masulipatam in 1622 A.D. (1030 A.H.) when he was forsaken by many of his nobles, Sultan Muhammad treated him favourably and helped him with money.

About 6 miles east of the city of Hyderabad the foundation of a fort and city of Sultan Nagar was laid by Sultan Muhammad in 1624 A.D. (1034 A.H.) but owing to his premature death on 13th Jamadi I, 1035 A.H. (1625 A.D.) the work was abandoned for good. The chief monuments of the reign of Sultan Muhammad was Mecca Musjid and the first Qutbshahi history, the *Tarikhe Sultan Muhammad Qutbshahi* was compiled in his regime.

### XIII.

Sultan Abdullah, the only son of Sultan Muhammad was crowned in the Muhammadi Mahal on 14th Jamadi I, 1035 A.H. (1625 A.D.) after which the Ambassadors of Ibrahim Adil Shah II, the Burhan Nizam Shah III, and the Prince Shah Jahan came to Hyderabad to offer condolence and congratulation on behalf of their masters. In the following year Ibne Khatoon returned to Hyderabad from Persia accompanied by the Persian Ambassador Qasim Beg, the commander of Mazindaran and his son. After a stay of

about 2 years Qasim Beg died here and his son Muhammad Quli Beg returned to Persia with Khairat Khan, the Sar-naubat of Sultan Abdullah Qutbshah. The year 1630 A.D. (1040 A.H.) was marked by a severe famine in the Deccan, which however extended all over India. In 1631 A.D. (1041 A.H.) excessive rainfall flooded the city, inasmuch as the water flowed right over the Old Bridge, which played havoc in the demolition of many lofty buildings of the city. In 1632 A.D. (1042 A.H.) the sister of Sultan Abdullah was married to Muhammad Adil Shah of Bijapur and in 1634 A.D. (1044 A.H.) Khairat Khan returned to Hyderabad from Persia. The year 1655 A.D. (1066 A.H.) was earmarked by the surprise visit of Prince Aurangzeb at the instigation of Mir Jumla, Mir Muhammad Saeed of Ardastan, which was only averted after payment of a heavy indemnity, the lowering of the prestige of Qutbshahi king and the marriage of the king's daughter with Sultan Muhammad, son of Aurangzeb. Another daughter of Sultan Abdullah was married to Mirza Nizamuddin, alias Mir Ahmad, who was born of the sister of Shah Abbas of Persia. The marriage of the third daughter of Sultan Abdullah was arranged with Syed Sultan but owing to the opposition of Mir Ahmad she was abruptly given in marriage to Abul Hasan Tana Shah. Abdullah died in 1672 A.D. (1083 A.H.) leaving no male issue and as a result of the favourable disposition of his courtiers, Madannah, Akannah, Syed Muzaffar and Musa Khan Mahaldar, towards Abul Hasan he succeeded to the throne and Mir Ahmad was kept under surveillance in which condition he died in 1674 A.D. (1085 A.H.). The famous lexicon *Burhane-Qate* and a compendium of the Qutb Shahi history (*Hadiqatus-Salatin*) was compiled during the reign of Sultan Abdullah.

#### XIV.

After ascending the throne Abul Hasan Tanashah appointed Syed Muzaffar his first Prime Minister, but after a short interval he was dismissed and Madannah succeeded

him. The Emperor Aurangzeb who had a long cherished desire to annex the existing dependencies of the Deccan, had now resolved to commence operations. He first conquered Bijapur in 1686. and made Sikandar Adilshah a captive and then after a few months' siege he succeeded in overtaking the impregnable fort of Golconda by the treachery of Qutbshahi nobles and in 1687 A.D. (1098 A.H.) the Qutbshahi kingdom came to an end. The annihilation of the Muhammadan kingdoms of the Deccan gave ampler scope to the rising Mahratta power. After the fall of Golconda the Qutbshahi valuables amounted to 8 lakhs and 51 thousand Huns and 2 crores and 53 lakhs of cash. Abul Hasan was made a prisoner and sent to Daultabad fort in confinement where he died fourteen years later in 1699 A.D. (1111 A.H.) and was buried in the mausoleum of Syed Raju Qattal at Khuldabad. The number 14 had a remarkable influence over the life of Abul Hasan. He spent 14 years in boyhood, for 14 years he remained a devout disciple of Syed Shah Raju Husaini II. He ruled for 14 years and remained in confinement for 14 years. Char Mahal and Gosha Mahal were the two buildings which he could add to the long list of edifices built by his forefathers.

Thirty nine years after the extinction of Qutbshahi dynasty the sun of the house of Asaf Jahi dawned over the horizon of the Deccan in 1724 A.D. (1137 A.H.) when Mubariz Khan, Imadul mulk, the Moghal Subadar of Hyderabad was killed in the battle of Shakar Khera in Berar and since this period a large portion of the territories which once formed part of the five independent kingdoms of the Deccan, is by the grace of God under the sway of Asaf Jahi Kings. The present ruler His Exalted Highness, Asaf Jah VII, is by far the most enlightened and sagacious Monarch and his wise and magnanimous administration is making rapid strides in the moral and material advancement of the country.

















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